Faithful Warnings, Expoſtulations and Exhortations;

TO

The ſeveral Profeſſors of Chriſtianity in *England*, as well thoſe of the Higheſt as the Loweſt Quality.

TOGETHER,

With a Teſtimony againſt divers great Errors in ſome Teachers, and other Hearers, under ſtrict Profeſſion of Religion; occaſionally written ſome time ago in Oppoſition to divers Atheiſtical Notions deliver'd by Dr. *P*----, in a Sermon Preach'd on the Death of the Late QUEEN; and now Illuſtrated with ſeveral Openings of many places of Scripture, concerning the Great Doctrines of the Chriſtian Faith and Religion.

To which is added,

Two Letters written from the Miniſter of *Port-Royal* in *Jamaica*, giving a full Account of the great Deſtruction that came on that Place (for its great Sins) by the Dreadful Earthquake that was there in the Year 1692.

AS ALSO,

An Epiſtle of *Bartholomew Tertian*, written to the *Waldenſian* Churches, wherein are many wholeſome Chriſtian Exhortations and Reproofs, of Sports, Dancing, &c. And a Hiſtorical Relation of a Dreadful Monſter that appeared at *Palermo*, a Sea-port in *Cicily*, Deſtroying ſome Thouſands of People, in the Time of *Marcus Aurelius*, in Judgment to them for their great Wickedneſs.

With other Things, very Uſeful to Recover all Mankind out of his Fallen State into Paradiſe again.

By *JOAN WHITROWE.*

London Printed, and are to be Sold by *E. Whitlock*, in *Stationers-Court* near *Stationers-Hall*. 1697.

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Thou shalt not hate thy Brother in thy Heart, but thou shalt plainly rebuke thy Neighbour, and suffer him not to sin, Levit. 19. 17.

Thou shalt not avenge, nor be mindful of wrong against the Children of thy People, but shalt love thy Neighbour as thy self, I am the LORD, Levit. 18. 19.

When I shall say unto the Wicked, Oh Wicked Man, thou shalt die the Death, if thou dost not speak and admonish the Wicked of his Way, that Wicked Man shall Die for his Iniquity, but his Blood will I require at thy Hand. Nevertheless, if thou warn the Wicked of his Way, to turn from it, if he do not turn from his Way, he shall Die for his Iniquity, but thou hast delivered thy Soul, Ezek. 33.

My Son, hast thou sinned? Do so no more, but Pray for thy former Sins, that they may be forgiven thee, Eccles. 21.

Flee from Sin as from a Serpent, for if thou comest near it, it will bite thee: The Teeth thereof are as the Teeth of a Lion, to slay the Souls of Men, Verse 2.

All Iniquity is as a Two-edged Sword, the Wounds thereof cannot be healed, Verse 3.

Whoso hateth to be Reformed, is in the Way of Sinners; but he that feareth the LORD, *Converteth in heart*, Verse 6.

He that keepeth the Law of the LORD, *ruleth his own Affections thereby; and the Increase of Wisdom is the End of the Fear of* GOD, Verse 11.

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To the KING, *and Both Houſes of* PARLIAMENT, *I humbly preſent this following Treatiſe.*

THE Reaſon why I preſume ſo high in my Dedication, is, you being his Vicegerents on Earth, are the great Inſtruments in GOD's Hand, who can Cure the Nation of its Malady, and Heal the Languiſhing Diſeaſes, and ſo make up the Breaches thereof; which if GOD is pleaſed (tho' now at laſt) to honour you with this great Work of Reformation, to advance the Kingdom of CHRIST in the Earth, you will not only give occaſion to your Deareſt Friends, but your greateſt Enemies ſhall Bleſs, Praiſe, and Magnifie the LORD of Lords on your behalf, for then ſhall that Prayer be anſwered, *Thy Kingdom come, and Thy Will be done, in Earth as it is in Heaven*; and will not this be a Glorious Day, when inſtead of Killing

and Deſtroying one another, we ſhall Pray one for another? Then we ſhall be Chriſtians indeed, not only in Name, but in Nature. Oh Bleſſed Day will this be, to love the LORD above all things, and your Neighbour as your ſelves; here will be an end of Covetouſneſs, that great Idolatreſs, Abomination of the Land, and Mercileſs Idol of all the World, an end of Luſt, the Mother of Penury, which never obtains what it ſeeks, an end of Malice, Deceit, and Diſcord: Here the Work of Juſtice ſhall be Peace; here you will be Juſt, and do that which is Lawful and Right; here you will not Oppreſs the Poor and Needy, nor Spoil any by Violence, but will reſtore the Pledge, every one to his Neighbour, and ſo do Juſtice to the Widow, and give your Bread to the Hungry, and Cloath the Naked with a Garment, and will execute true Judgment between Man and Man; Whoredom, and Wine, and New Wine, ſhall not take away your Hearts; here you will not Oppreſs nor Vex the Widow, Fatherleſs, the Stranger, nor the Poor, neither will you reſpect Perſons, nor receive Gifts nor Rewards, becauſe the Gift blinds

blinds the Eye of the Wise, and perverteth the words of the Just, that you cannot see to reprove Sin in the Gate; for behold *the Eyes of the LORD are upon all the Earth, to shew himself strong with them that are of a perfect Heart toward GOD, to love him, and keep his Commandments*; and here you shall be the Blessed, *If you walk not in the Counsel of the Wicked, nor stand in the Way of Sinners, nor sit in the Seat of the Scornful; but your Delight to be in the Law of the Lord, and in his Law meditate Day and Night.* Oh Happy People who are in such a Case; yea, Blessed for Ever are they whose GOD is the LORD! Then Blessed shall you be in your going out, and in your coming in, if the KING and his PARLIAMENT join together Unanimously in this Great VVork, to exalt the Name of GOD in the Earth, and for the perfecting thereof, take to them the Zeal of *Josias*, the Courage of *Jehosaphat*, the Love and Zeal of *David*, who said, *The Zeal of thine House hath eaten me up*: And, *Oh how I love thy Law, it's my Meditation all the Day: I love thee dearly, Oh LORD*: And thus he goes on expressing the Indearedness of his Affecti-

and Destroying one another, we shall Pray one for another? Then we shall be Christians indeed, not only in Name, but in Nature. Oh Blessed Day will this be, to love the LORD above all things, and your Neighbour as your selves; here will be an end of Covetousness, that great Idolatress, Abomination of the Land, and Mercileſs Idol of all the World, an end of Lust, the Mother of Penury, which never obtains what it seeks, an end of Malice, Deceit, and Discord: Here the Work of Justice shall be Peace; here you will be Just, and do that which is Lawful and Right; here you will not Oppress the Poor and Needy, nor Spoil any by Violence, but will restore the Pledge, every one to his Neighbour, and so do Justice to the Widow, and give your Bread to the Hungry, and Cloath the Naked with a Garment, and will execute true Judgment between Man and Man; Whoredom, and Wine, and New Wine, shall not take away your Hearts; here you will not Oppress nor Vex the Widow, Fatherless, the Stranger, nor the Poor, neither will you respect Persons, nor receive Gifts nor Rewards, because the Gift blinds

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on to the LORD, and his Holy VVays, making Vows and Promiſes, ſaying, *I will walk in my Houſe before thee with a perfect Heart; I will ſet no wicked thing before my Eyes; I hate the work of them that fall away, it ſhall not cleave unto me: A froward Heart ſhall depart from me; I will know no evil: Him that privily ſlandereth his Neighbour will I deſtroy; him that hath a proud Look, and a high Heart I will not ſuffer; mine Eyes ſhall be upon the Faithful of the Land, that they may dwell with me: He that walketh in a perfect Way, he ſhall ſerve me, there ſhall no deceitful Perſon dwell in my Houſe; he that telleth Lies ſhall not remain in my ſight; thus will I deſtroy all the Wicked of the Land, that I may cut off all the Workers of Iniquity from the City of the LORD*: Mark how he would deſtroy them; not by taking away their Lives, but by putting them out of their Offices, to depoſe them from their Truſts: Oh! that I might be ſo happy to prevail with the King and his Parliament, to try this way of winning the People of this Land; firſt, by their own Pious Lives and Converſations, the King in his Court, and every Member in Both Houſes of Parliament,

ment, particularly, every one in his own Houſe, (and Both Houſes of Parliament to purge out the Atheiſm and Antichriſtianiſm) and when this is done, the greater number will be on the LORD's part, to ſet up CHRIST, and to throw down Antichriſt, that you may proſper and live long in the Land which the LORD hath given you; for *David* Reigned Forty Years by taking this way of method, to purge his own Heart, Houſe and Kingdom; and you hear how highly the LORD ſtiles him, to be *a Man after his own Heart*; and will you, Oh ye Princes! be negligent in ſo great a VVork both Internal and External, wherein ſo great a Happineſs doth conſiſt, as your Proſperity in this VVorld, and your Eternal Joy and Heavenly Felicity in the Life to come, for a Momentary Life of ſinful Pleaſure, which you know not but that Moment may be the laſt of your Enjoyment, as *Chriſt* ſaid, *Thou Fool, this Night ſhall thy Soul be required*, and you know that it was *David*'s true Repentance, and deep Humiliation, that brought him into ſo great Favour with GOD; you hear how great the inward Travail

of his Soul was, to bring forth the VVill of GOD in all things as he required, which was the Ground from whence all his good External Actions of Government in his Houſe and Kingdom did proceed: Nor did *David* hide his Light which he had received of GOD under a Buſhel, but ſet it up to all the VVorld; for that end, no doubt, that all might ſee wherein he fell, and by what means he obtained Mercy, and ſo he came to ſing of Mercy and Judgment, *unto thee, Oh LORD*, ſaid he, *I will ſing*: He was not aſhamed to Confeſs the GOD whom he ſerv'd before Men; no, no, *before the Gods will I ſing praiſe unto thee, exalt the LORD our GOD, and fall down before his Footſtool, for he is holy. Holineſs becomes thy Houſe, O LORD, and the place where thine Honour dwelleth*; and thus was his whole Life a Life of Prayer and Praiſe, and admiring the LORD in all his wonderful VVorks. Again, as *David* was, as it were, proud of the LORD, in making his boaſt of him, in vehemently loving him, praiſing, admiring, and exalting him above all things Viſible or Inviſible; even ſo doth GOD own *David* before all the VVorld, and

makes

makes his boasts of him; and the good that he did to *Israel* was for his Servant *David*'s sake; for, said the LORD to the Prophet *Ahijah*, *I will not take the whole Kingdom out of* Solomon's *hand, but he shall be Prince all the Days of his Life, for* David *my Servant's sake, whom I chose, because he kept my Commandments, and my Statutes; but I will take the Kingdom out of his Son's hand, for his Father* Solomon's *Sin; yet I will give him one Tribe, that* David *my Servant may have a Light always before me in Jerusalem*; and so the Mercy goes on in his Line till it comes to *Christ*: But was this a bare Historical Service or Worship that GOD was so well pleased with in him; was it his going to the Temples, and offering Sacrifices? No, for he speaking in the Person of Christ, said, *Sacrifice and Offering thou wouldst not, therefore I come to do thy Will, Oh GOD, in a Body which thou hast prepared*; *and*, said he, *the Sacrifice which God requires, is a broken and a contrite Heart*, and this Sacrifice *David* offered plentifully to the LORD in GOD's House, within him in his Soul, in his most inward parts, which is GOD's Temple and Dwelling-place; for *Heaven is my Throne*,

Throne, and the Earth my Footſtool, then where is the place of my Reſt? for all theſe things have I made, ſaith the LORD: And ſaith the Apoſtles, *God dwelleth not in Temples made with hands:* So then that outward *Temple* was but a Figure of the inward Temple, which was deſtroyed with the Glory thereof: And the innermoſt Sanctuary, where the High-prieſt was only to come, was a Type or Figure of the inward or innermoſt place in the Soul, where GOD will be worſhipped, and whoſe Right it is to have his Habitation there, in the Holieſt of Holies; as our Lord and Saviour ſaid to the *Samaritan* Woman, *Ye worſhip ye know not what, the time cometh, and now is, that the Father will be worſhipped neither in this Mountain, or that Mountain, nor at* Jeruſalem *it ſelf, but in Spirit and in Truth; for ſuch the Father ſeeks to worſhip him*; altho' they were to wait at *Jeruſalem* to receive this Promiſe of the Father, the Spirit of Truth, which would lead them into all Truth, as their Lord ſaid to them, when their Hearts was fill'd with Sorrow at his departure from them, *It is expedient for you,* ſaith he, *that I go away; for if I go not away,*

away, the Comforter will not come unto you, and when he is come, he will reprove the World of Sin. I *have yet many things to say unto you, but ye cannot bear them now.* Here you may see how weak and ignorant the Disciples of our Lord were, whilst only his Bodily presence was with them, tho' pure, chaste and holy; how ignorant were they of Divine Inspiration, Heavenly Revelation, and the Secret Mysteries of the Kingdom? Which made Christ say, *It's the Spirit that quickens, the Flesh profiteth nothing:* And so saith the Apostle *Paul*, Altho' *I once knew Christ after the Flesh, yet henceforth know* I *him so no more.* So here you see he leaves the outward, and comes to the inward, saying, *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death:* Here's a great change in *Paul*, since he was crying out of the Body of Sin and Death, saying, *Who shall deliver me?* Yet in this deplorable state, from a sight of Sin under the Law, there arises a little Comfort; I *thank GOD*, saith he, *that with my Mind* I *serve the Lord*, tho' my Flesh wars against the Spirit, and tempts me to Sin; yet here is no evidence that

Paul

Paul yielded to the Tempter, but contrary, overcame the Temptation. I *besought the Lord thrice*, said he, and who can tell but that thrice was threescore; and the Answer makes good the Effect, *My Grace* said GOD, *is sufficient for thee*: So here was the Grace presently at hand to help and strengthen *Paul* to overcome the Temptation, *The Grace of GOD* which *hath appeared to all Men, teaching them to deny all ungodliness and worldly lusts, and to live righteously and holily in this present evil World*; so that if you join with the Grace as *Paul* did, and give up your strength and might to it; but if you deny to give up your strength and might, and join to the Temptation, then you resist the Grace where the Power is placed, and can have no Benefit thereof; for it's no Sin to be tempted, but to yield to the Tempter is the Sin; for our Lord himself was tempted, but he powerfully resisted to the Death; and so did *Paul*, and so he followed Christ, and bids us all do the same, *Follow me*, saith he, *as* I *follow Christ*; so Christ is the Captain, the Leader, the Lawgiver, and his Souldiers receives the Command from his Mouth, to follow him the

Captain

Captain of our Salvation, reſiſting powerfully and manfully, fighting our way through all the Snares of Hell and Death, as that worthy Perſon of the Church of *England* ſaid in his following Letter.

And thus, Oh King and Princes, you have the Example of all the Holy Fathers from Righteous *Abel*, and of all the good Kings, from *David* until this time, whoſe Names and Acts are upon Record, to be in Everlaſting Remembrance before the Lord, and throughout all Generations, for a Memorial and Praiſe to all who follows their ſteps, in loving the Lord, and fulfilling his Commands. But on the contrary, they that followed their pernicious Ways, both Kings, Princes, and People, that diſregarded the Lord, and ſought not the Honour of his Glorious Name, becauſe of which, their Names became a Stink, a Proverb, a By-word of Reproach, not only to themſelves, but all the Heathen round about them, till at laſt he caſt them as Dung from his preſence.

But before it came to this, how long was his Righteous Soul grieved with their Rebellions againſt Him and his Holy Laws, yet ſtill he ſent Meſſenger after Meſſenger

Meſſenger to reclaim them, declaring b
them his Will and Pleaſure; but the
ſlighted his Meſſengers, and evil-intre
ted them, and ſo went on ſo long till h
pure *Spirit* was as it were weary wit
ſtriving; and thus they ſinned out the Da
of their Precious Viſitation, till the fier
Indignation of the Lord took hold o
them, and then as *Dindimus* ſaid to *Alex*
ander the Conqueror, *They ſhall know th*
Pains juſtly inflicted by GOD upon unju
Men; for he is a Judge of all Injuries, an
the Sighs of thoſe that are injuriouſly treate
become the Pain of thoſe that injure them

Then Oh ye Rulers of the People, ſee
ing it is to be ſo, how great is you
Charge, to make Laws for the Glory o
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them in Execution; and to this you mu
take his Jealouſie for your Armour, an
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ble Shield, and ſharpen his fierce Wrat
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nehas ſtopt the Plague from the Childre
of *Iſrael*, by his Valour, and fiery Ze

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for GOD againſt the Workers of Iniquity; and if you do the ſame, who knows but that GOD of his Infinite Mercy may ſtop the *Decree* [that is gone forth againſt theſe Kingdoms of your Dominions] which are Great Plagues, and Amazing Judgments, and are juſt ready to break forth, if a ſpeedy Reformation doth not prevent them? Then Wo and Alas what will become of all your Gallantry, Pride, Pomp, Oſtentation, and Inordinate Luſt that captivates Men, which now a whole World is not able to ſatisfie? Will the Honour and Glory of a periſhing World avail you then! No; but be a gnawing Worm in your Conſciences, which will make you Curſe your Lovers, who were the Cauſe of your fooling away ſo Great a Glory, for ſo frivolous Vanities, and falſe Delights.

But will the deſtroying Angel paſs by you becauſe of your Greatneſs? O no, the Great and the Small, they are all one to HIM; but the Greater you are in Power, being Officers of HIS Kingdom, if you Judge not right, nor keep the Law of the Moſt HIGH, to fulfil the Will of GOD in all things, then horribly and

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ſuddenly will he come upon you, to gi ſuc
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to Civil Governments, and Places of Tru en
and Authority in Common-wealth; an roof

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ſuch Superiors commit the greateſt Wickedneſs, and the Inferiors learn of them: For as it was ſaid, the Superior by his Craft and Subtilty gets the Eſtate of the Inferior to himſelf, by his Oppreſſion and Extortion, and ſo conſtraineth the poor Silly Souls to labour hard, to maintain the Pride and Luxury of the Rich, and muſt be the Slave, Afflicting and Conſuming his Body, when, at the ſame time, the Rich Man's Dogs fares better than the Needy Soul, and all this muſt be counted Equal, Juſt, and Right, altho' it be contrary to Nature it ſelf, but having its Centre in the Dark or *Bottomleſs Pit*, where one *Property* of Darkneſs afflicteth, tormenteth, and tortureth the other, and where the Life is at Enmity with it ſelf; and then another ſort of Inferior learns of the Superior to maintain a Luxurious Life, by Covetous Couzening, Cheating, Lying, Over-reaching the Simple, and ſo Robbing one another of their Rights, Meaſures, and Weights, without Pity or Compaſſion to their poor diſtreſſed Neighbour; and if notice is taken of it, by way of Reaſoning or Reproof, the Anſwer is, they are forced to

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of the Oppreſſion they lye under the
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mands of Chriſt, who ſaith, *Love*
Neighbour as thy ſelf; and *whatſoever*
would have Men do unto you, do ye that u
them; but contrary to this Heaven
Maxim, the Inferior doth all this to follo
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Pride, and the like; for what the Superi
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ferior doth in a Beaſtial manner of Li
and thus wickedneſs is wrought by wic
edneſs, till the World is fill'd with V
lence, and the Devil becomes Prince o
the Body and Soul of Mankind.

Wherefore ſeeing this to be the Cou
of the World, *their Force to be evil,*
their Courſe not right, I thought it
Duty to Cry unto you, Oh ye Princes
the People! as the Woman of *Abel* cry
to *Joab* for Mercy, even ſo cry I u
you, that you would be Merciful
your own Lives and Liberties, by Enc
raging and Eſtabliſhing Righteouſne
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ns; in his fiery Zeal, and ſevere Judg-
ent, when the Superior and Inferior's
orks muſt be put into the Fire, and
here tried; or otherwiſe, how will the
uperior be able to indure, when the Infe-
or ſhall Cry out in the Anguiſh of his
ul, ſaying, *Wo, wo, be unto you Supe-
ors, for giving me occaſion by your Exam-
es to be Wicked, Lewd, and Unrighteous:
o be unto you that did not reſtrain us from
ning againſt our Creator.*

Oh then how will the Superior be able
ſtand before the Judge of all the Earth,
render an Account of his Office, where-
he hath been ſet and placed for that
d, to hinder Injuries, and all Unrigh-
uſneſs, and to keep the Wicked in
e; by Reproof, Correction, and Pu-
hment; but alas! inſtead of taking
s way of method to ſave Souls from
ſtruction, it hath been the ſtudy of
Superior how to ſatisfie his Covetous
erprize, by getting the Eſtate of the
erior to himſelf, and ſo hath coveted

his Money more than the good of h
Soul; this is the Rule of the World, th
is the Courſe both of Superior and Inf
rior, of the Shepherd, and of the Shee
devouring one another, as the great Fiſh
in the Ocean devour the ſmall, and
this under a Notion of Religion; Chriſt
Paſſion and Sufferings muſt be the Clo
for all theſe Abominations: Here if th
can but Confeſs themſelves to be Chriſt
ans with their Lips, tho' they lodge t
Whore of Antichriſt in their Hearts, th
are ſecure: But Oh! ye Falſe Shepherds
all ſorts, throughout the World, who p
feſs him in words, but climbs up into t
Sheepfold another way than by Chr
the Door, who are the ground Cauſe
all the Errors which the People lye int
gled in, by caſting the Garment
Chriſt's Sufferings over the Hypocri
and Deceivers, who have hardly the ſ
dow thereof, how much leſs the ſ
ſtance? How will you Anſwer it, w
Chriſt ſhall require an Account of
Sheep from you, who have wittingly
wilfully for Favour of Money, Ric
Honour, and Reputation, cover'd the
both of the Superior and Inferior?

Ch

Chriſt do ſo, who told every one the Truth to his Face? He did both bruiſe and heal, not for Favour or Reſpect to the *Perſon* of any, but according to the Will of his Father, and ought not you to do the ſame? Ought not you to be their Pattern in well-doing, as he was? And then truly tell them they muſt Fight againſt *Pride*, Luſt, and an Hypocritical Life, that they muſt with ſpeed go out of themſelves, and enter into Righteouſneſs, Love, and Humility; telling them plainly, that the *Paſſion* of Chriſt will benefit none, unleſs they turn from their evil, falſe, wicked Ways and *Purpoſes*, with a true and unfeigned Repentance; for ſo ſaid our Lord, *He that repents and forſakes ſhall find Mercy*; and to him the Sufferings of Chriſt are powerful and profitable; and here he enters into Covenant with GOD, and is partaker of the ſure Mercies of *David*; thus you would ſtand for GOD, and be a Witneſs againſt all Unrighteouſneſs.

Wherefore, I beſeech both Old and Young, Superior and Inferior, in the Bowels of the Love of GOD, whilſt it is called to Day, that is, whilſt the Door

of Mercy is yet open to you, which I a
a Witneſs for the Lord is; turn you,
turn you this Moment, put it not off t
another time, but whilſt it is to Day ha
den not your Hearts, for you know n
but this may be the laſt Viſitation of t
Love of GOD, that Ever may be te
dered to you; for the Earth is now fil
with all manner of Wickedneſs, the fier
Wrath of GOD is at hand, the laſt Jud
ment is at the Door, GOD will purge
ſweep the Earth with Fire, and then gi
every one his due Reward.

I have ſeen the Harveſt ripe, t
Grapes and Fruit juſt ready to drop; a
it was ſaid to me, This Crop of Wicke
neſs ſhall not ſtand, meaning throughc
the Univerſe; therefore I humbly be
that you will not neglect this great Salv
tion, which the Holy GOD tenders
you at this time; and ſay not in yo
Hearts, Who ſhall aſcend to fetch it fr
above, or deſcend to fetch it from
neath, becauſe it is in you; the Word
Faith is in you, the Power to do
VVill of GOD is in you, becauſe Chr
the Hope of Glory, is in you, and in h
is the Power placed; ſo that you need

go to the Universities for it, or Travel beyond the Seas in far Countreys to seek for VViſdom in remote places, for ſhe ſtandeth at the Door of your Hearts knocking, ſaying, *Open to me my Beloved*; and if ſhe find a Soul that is emptied of it ſelf, hungering and thirſting after the Love of Chriſt, as *David*'s was, when he ſaid, *As the Hart panteth after the Water-brooks, ſo panteth my Soul after thee, O God*, then ſhe there reveals her ſelf; but if the Soul yield it ſelf to her for a full Poſſeſſion, then ſhe penetrateth through it with her inflaming Fire of Love, and unlocketh Myſteries to the Soul; ſo that there is no more need of ſearching, and painful toyling about it, for every ſimple Man may attain it, if he do not hinder himſelf by his own willing and running from GOD to the Creatures: As for Example, the Prophets and Apoſtles who were ſimple ignorant Men, before they were called, and then after they were called, they waited to receive the Promiſe, and in this waiting ſtate they received the Bleſſing; for ſaid Chriſt, *Bleſſed ſhall that Servant be, who is found waiting*; ſo here the Soul witneſſeth what *John* ſaid, *That which we*

have tasted and handled of the Word of Life, we declare unto you: They declared it to them, but they could not give it to them, they could only give direction how to attain it, but could not give them the Life and Vertue thereof, that they must seek themselves; as Christ said, *Seek, and ye shall find, knock, and it shall be opened to you the Mysteries of the Kingdom of GOD, the Heavenly Wisdom, which is first pure and then holy; and whoso awakeneth to her betimes,* saith Solomon, *shall have no great Travail, for he shall find her sitting at his Door. To think upon her,* saith he, *is perfect understanding, and whoso watcheth for her, shall be soon without Care,* for she is the School-mistress of the Knowledge of GOD, and a pure influence that floweth from the Glory of the Almighty, therefore can no defiled thing come unto her. *I loved her,* saith he, *above Health, and purposed to take her for my Light; for her Light cannot be quenched, because Love is the keeping of her Laws, and the keeping of her Laws is the assurance of Immortality, and Immortality maketh us near to GOD: therefore the desire of Wisdom leadeth to the Kingdom.*

If your Delight be then in Thrones and Scepters, O Kings of the People, Honour Wisdom that you may Reign for Ever; for if Riches be a Possession to be desired in this Life, what is Richer than Wisdom, that worketh all things? *I*, said Solomon, *preferred her before Scepters and Thrones, and counted Riches nothing in comparison of her, neither did I compare Precious Stones unto her; for all Gold is but a little Gravel, in respect of her, and Silver shall be counted but Clay before her; wherefore I prayed, and understanding was given me, I called, and the Spirit of Wisdom came into me; for when I perceived I could not enjoy her, except GOD gave her, and that that was a point of Wisdom to know whose Gift she was, then I went unto the Lord and besought him, and with my whole Heart, I said, O GOD of my Fathers, and LORD of Mercy, which hast made all things with thy Word, and ordained Man through thy Wisdom, that he should have Dominion over the Creatures, which thou hast made, and govern'd the World with Equity and Righteousness, and executed Judgment with an upright Heart; give me that Wisdom which*

sitteth

ſitteth by thy Throne, and put me not out from among thy Children; for, tho' a Man be never ſo perfect among the Children of Men, yet, if thy Wiſdom be not with him, he ſhall be nothing regarded: Thy Wiſdom, O Lord, which was with thee when thou made the World, which knew what was acceptable in thy ſight: O ſend her out of thy Holy Heavens, and from the Throne of thy Glory, that ſhe being preſent may labour with me, that I may know what is acceptable in thy ſight; for otherwiſe who can know thy Counſel, without thy Holy Spirit; for ſo the Ways of them which are upon Earth are reformed, and Men are taught the things that are pleaſant unto thee; and are preſerved through thy Wiſdom.

So far the VViſdom of *Solomon*, which may give you to underſtand the way he came by all his Excellent and Unheard of VViſdom; he prayed and ſought the Lord with his whole Heart, as *David* his Father did, daily waiting at VViſdom's Gate; and well had it been for him if he had never departed therefrom; which may be a Caution to all Princes to watch and pray, leſt they enter into Temptation;

on

on: So this is that VViſdom and Power from on High that you are to wait for, O King and Parliament, even the Spirit of Truth to lead you into all Truth, to be with you in Council, to go before you in all your Acts, whether Internal or External; for without this you can do nothing which will be Acceptable to GOD, or Good Men.

VVherefore, O Parliament of *England*, let my Council be Acceptable to you, and break off your *Sins by Righteouſneſs, and your Iniquities by ſhewing Mercy to the Poor*: But if you will not receive this Admonition, I'll weep in ſecret for your Sins; therefore I beſeech you, let not ſuch a Spirit be found in the Parliament Houſe, as ſhall preſume to make a Mock or a Deriſion at theſe great and weighty Truths, as knowing the Penalty thereof, That *whoſoever falls on that ſtone ſhall be broken, but on whomſoever he falls ſhall be broken to pieces.*

The next is, if I may be ſo bold to ask, VVhy the Tax is laid ſo heavy upon the Commonalty? I know the Anſwer may be ſoon given, Becauſe the Nation is much

in

in Debt, and the King greatly necessita-
ted for Money to Pay off his Fleet and
Army? VVell, but why then do you les-
sen your own, by Taxing your Lands
lower than before, whereas you ought
rather to have made the Peoples Burthen
lighter, and your own heavier, as all of
you being Men of Considerable Estates
and best able to bear it, which would have
tended not only much more to your Ho-
nour, but also lessened the Peoples Com-
plaints and Murmurings against you
which I hear daily to my great Grief.

Oh that the Wisdom from above had
been with you, to have directed you
more equally to have laid them; which I
humbly propose, Whether the High
Heads, Black Patches, Rich and Costly
Apparel, Playhouses, all sorts of Gaming,
Drunkenness, Whoredom, Swearing,
Cursing, taking the Name of GOD in
vain, Feasting and Rioting, Couzening
and Cheating, Over-reaching the Simple,
False Weights and Measures, Long Pe-
riwigs, a great Tax to be laid on them.
Washes, Paintings, all sorts of Sports,
Perfumes, Packs of Dogs, Costly Furni-
tu

ure in Houſes, Jewels, Rings, Neck-laces, with all the reſt of thoſe needleſs Vanities; and all Taverns, and other Houſes, that ſuffers any to have more than their Neceſſity requires, to be large-ly Taxed, both the Giver and Receiver; and the Curſed Playhouſes to be ſeverely Taxed, and Players greater, and every particular Perſon, Men, Women, and Children, that goes to them, greatly Taxed, according to their Quality; alſo many other things of this kind, which your VViſdom may find out to lay heavy Taxes upon; and here no Mouth juſtly could have been opened againſt you, ex-cept the wicked, whoſe Mouth GOD hath determined to ſtop; and, by theſe Noble Acts of Righteouſneſs and Juſtice, your Name would have been as Precious Ointment poured forth, the Perfume thereof, as a good Savour, would have caſt forth its fragrant Smell, to the fur-thermoſt parts of the Earth; and here GOD would have Honoured you, O Parliament of *England*, with a Name and Fame beyond your Predeceſſors, as the Lord hath promiſed, ſaying, *They that Ho-*

Honour me I will Honour, but they that Disregard me, shall be by me Disregarded Samuel: So whether you will hear, or forbear, I have Discharged my Duty and am a VVitness for the Lord, that he is clear of your Blood.

J. W.

THE PREFACE:

FIRST I declare my ſelf to be no Teacher, for the LORD hath tried many in that matter, but hath found none ſo fit for that Work as himſelf, Glory to him for ever: But as a Fellow-labourer in the Vineyard of my *Lord*, or as a Begger who hath received a good Alms, ſends all her Fellow-beggers thither.

Secondly, I declare my ſelf to be in the Univerſal Love of GOD to all Mankind, without Reſpect to Perſons, Sects or Opinions.

Thirdly, I have no Malice in my Heart to any: And that it hath not been from a Spirit of Prejudice that I have undertaken to Correct their Faults, but from an Inflamed Love, and Burning Zeal to GOD's Glory, and the good of all Mankind; that

a neceſſity lay upon me which I could
ways avoid, without being Diſobedie
to GOD's Command; yea, Wo had be
to me, if I had not done it, neither cou
I have laid down my Head in Peace; for
lay upon me as the weight of a Milſton
before I gave up to the Will of GO
neither have I any Prejudice againſt t
Church of *England* more than the re
but an Honourable Eſteem for ſome
mong them (as I have for ſome amo
all the reſt) which I ſhall declare:
Printing a Letter which one of the Chu
of *England* ſent me, upon the Reading
my laſt Book, Printed in the Year 16
Which Letter declares him to be of
Faith of a true Chriſtian, and I wo
all the Church of *England*, and all oth
both Prieſts and People, were of
Mind, to Love Righteouſneſs, and h
Iniquity: So, as to be daily Fight
their way, through the Snares of *Hell*
Death: And the Torrents of *Belial*:
neſtly deſiring to *reſiſt unto Blood*,
to the perfect Death of the Body of
and ſo be made Conformable to our d
eſt LORD JESUS. Here's the Wo
a *Chriſtian*, deeply to be ingaged ag

e Enemy of his Houſe, this *War* would ickly put an End to the Devils King- m, and then *your Swords would be turn- into Plow-Shares, and Spears into Pru- ng-hooks: to dreſs your own Vines, that u may bring forth Fruit to the* LORD *the Vineyard, an Hundred Fold, and then all you Learn War no more.*

J. W.

THE

LETTER

My Dear Friend in our *Emanuel*,

I *Read over this Evening the Book beſtow'd upon me, being your Th giving for the King's Safe Return, the Reading whereof, I received a moſt doubted Teſtimony of its Divine Orig and at the ſame time had ſo clear a ſigh your Happy State in* GOD, *and far vanced Growth in the Second* Adam, *my Heart was knit unto you, lifting up Heart to* GOD *in Thankfulneſs on Behalf, for his Extraordinary Grace be upon you, in making you ſo Signal a W for himſelf, in the midſt of this moſt Cr and Perverſe Generation, and ſo ſhini Light in this Dark Night of Apoſtacy: Bleſſed Daughter of* Sion, *be not diſcou tho' you do not ſee all the Fruit of your bours in the* LORD *which you may de but let this Stay, Comfort, and Support*

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Heart, that GOD, *even your* GOD, *hath Sworn, that the Word which is gone out of his Mouth, ſhall not return in vain, but ſhall accompliſh the thing he ſent it for; they that ſow to the Fleſh, can expect no better Crop than that of Corruption; but you, thrice Bleſſed Soul, have ſow'd your Tears, your Prayers, your ſtrong Cries, your Watchings, your Faſtings, your Unwearied Labour of Love, for the* K--- *and Late* Q----, *for* England, *for all the Three Nations; yea, for the whole World, in* God, *in the Land of the Living, where not one Grain of what you have ſown can miſcarry, but muſt ſpring up in Light, Life, Love, Joy, and Eternal Glory: Whilſt I write this I am melted into Tears of Joy, and Raviſhed with a* Piſgah-*ſight of the Beauty, ſurpaſſing Lovelineſs, and tranſcendent Sweetneſs of your Portion, and Inheritance of all the Saints in* GOD. *And no wonder when* Moſes *himſelf, when he took the ſame Proſpect, burſt out into this Tranſported Rapture,* Happy art thou, O *Iſrael,* who is like unto thee? A People ſaved by *Jehovah,* &c. *And the Man after God's own Heart cries out for Joy,* The Lines are fallen to me in pleaſantneſs, and I have a lovely Inheritance: *And the*

foregoing

foregoing Verse tells us what this Portion and Inheritance is, Jehovah is the Lot of mine Inheritance: *And how can the sight of such an Inheritance but Charm, Ravish, Transport, Fill, and Overcome with Joy unspeakable, and full of Glory? My Dear Friend, in this our* Blessed *Inheritance, let us often meet and rejoice in this Land of the Living; and in your approaches to the Throne of Grace forget not your Unworthy* Brother, *who in this Valley of the shadow of Death, amidst great Weakness of Soul and* Body, *is daily fighting his Way through the Snares of Hell and Death, and the Torrents of* Belial, *earnestly desiring to resist unto* Blood, *even to the perfect Death of the* Body *of Sin, and so be made Conformable to our Dear Dear* LORD JESU, *whose sweetest Name is my Salutation unto you, my Dear Friend, and whose sweetest Love I desire even to Rest with you, and all the Saints, who am known to you by the Name*

C. H.

1. Sa

Some REMARKS *on a* Sermon, *Preached on the Death of the Late* QUEEN, *&c.*

BEcauſe the Days of my Mourning are not yet over, for my Beloved Lady, the Late *Queen*, therefore I muſt take leave to Aſſwage my Sorrow and Eaſe my Grief; which I can no ways do, but by clearing my Conſcience: For it hath lain upon me as a great Burden, which I had hoped length of time would have Removed; but I find, by ſorrowful Experience, the longer the time, the heavier the Burden; therefore I will declare it, hoping thereby to find Relief. Upon our Dear, the late *Queen*'s fatal Death, many Sermons were Preached; ſome of them I peruſed, wherein I had ſome Satisfaction, eſpecially one Preached in the *Tower*, which I had great Unity with

the moſt part of it: But after this I ſ
another by one call'd a *Doctor of Divi*

'Thus I have briefly accounted
'this Expreſſion in my Text, of call
'Rulers, and thoſe none of the beſt,
'the Name of Gods and Angels, and
'by the Holy Ghoſt himſelf, whom n
'can have the Blaſphemous Impude
'to Charge any with Flattery in ſo
'ing: Thus ſaith the Doctor.

Now I ſhall not dare to preſume to ſ
the Holy Ghoſt Flatters, in giving ſuch
tles to Mortals: No, I thank *God* for
Grace that hath taught me otherwa
but I may preſume to ſay, this *Doctor*
one of the greateſt Flatterers, exc
that in the Goſpel to *Herod*, that eve
Read of in any Hiſtory; and what
can Propoſe to himſelf, or any oth
more than Flattery, to deliver ſuch th
in ſuch an Atheiſtical Age as this is a
ſtery to the Wiſe; but it's like his o
Doctrine, where he ſaith, 'The *Q*
'taught them Virtue, thoſe of the b
'Quality of her own Sect, and She P
'diſed it her ſelf in a right manner, a
'to the beſt advantage; not as a Su
'Melancholy Humour, a piece of Pevi

neſs and Moroſeneſs, or a Superſtitious Reſtraint from the Innocent Freedoms & Pleaſures of Life which has affrighted ſo many from it.

O what Scurrilous Names he gives the Practice, and Abſteinuous Life of our Bleſſed *Saviour*, the Holy *Prophets* and *Apoſtles*, and all the Primitive Chriſtians, as well as thoſe of latter Ages: But did you ever hear of any that were true Chriſtians, or the true People of *God*, that had not there times of private Retirements, as may be found throughout all the Holy Scriptures, the Book of Martyrs, and other Ancient Eccleſiaſtical Hiſtories which declares of their Retirements and Abſtinences, as Faſtings, Watchings, and deep Humiliations; and for this End they did perform this ſtrict Service, *Firſt*, To Obey the Command of *God*; and *Secondly*, To get the Victory over themſelves, their own Wills, Ways and Works; which this Man calls Innocent Freedoms and Pleaſures of Life; which were the very things the *Chriſtians* were to deny themſelves in; for what more Pernicious than the Pleaſures of Life to a Soul that's fighting

its Way through all the Snares of De
and Hell, to Obtain a Heavenly Inh
tance, an Immortal Crown of Glory,
the Joy of which the true Christians de
the Pleasures of Life, took up the Cro
Christ, and Despised the Shame.

But the False Christians, who sa
They were Christians and were not;
were of the Synagogue of Satan, Th
Lived in the Pleasures of Life, whose G
was their Belly, whose Glory was th
Shame; for they minded Earthly thin
and so became Enemies to the Cross
Christ, that Crucifies the Pleasures
Life, and Mortifies the Liberty of t
Flesh; with the Affections and L
thereof: A Woful Day was it to
well Disposed *Queen*, when this M
came to be her Teacher, who Taug
the Pleasures of Life, to be the right M
ner and the best Advantage; which,
she followed his Prescriptions, she
never answered, in the least measure,
End of the *Lord* in her coming into E
land: *But*, Blessed be *God*, sometimes
had a better Teacher, who shewed h
that straight was the Gate and narro
was the Way that led to Eternal Hap
pine

pineſs and Everlaſting Bleſſing. Oh that ſhe had thoroughly followed the Dictates of His Holy Spirit, then had her Days been Prolonged, and ſhe Advanced to that Degree of Honour, that all her Predeceſſors never attained to: Again ſaith this Doctor, 'She gave them Patterns of Virtue, not Uncouth or Fantaſtick, affected 'Unnatural, ſuch as we meet with in the 'Legends; but what are agreeable to 'Civil Life; and to all the Stations of 'this World; what Chriſtianity and the 'plain Laws of God require of us; and 'thoſe things which they had not forbidden, ſhe did not think neceſſary to 'forbid her ſelf: The undue Rigours and 'Severities of ſome Indiſcreet Perſons have done great harm to Religion, by 'Condemning thoſe things, as abſolutely 'Sinful, which are ſo only by Accident, but 'in themſelves Innocent, ſuch as Dancing, 'Playing at Cards, going to Plays, and the 'like; our Admirable *Queen* could diſtinguiſh here between Duty and Prudence, between Unlawful and Inexpedient; ſhe would not refuſe thoſe common Diverſions, nor uſe them too much; 'ſhe would not wholly keep from Plays,

'as if they were utterly Unlawful, bu
'went very rarely to ſhew ſhe did n
'much approve them, and that ſh
'thought her time much better ſpent an
'ther way, in Reading, Prayer, and M
'ditation, and Private Devotion in he
'Cloſet.

No Thanks to this Falſe Teacher that ſhe thought her time much bette ſpent another way, in much better thing in Reading, Prayer, and Meditations This was the Infinite Love and Merc of God to her: For had ſhe not bee Viſited with the *Lord*'s Loving Kindne otherways, then through ſuch as him, ſh had been Swallowed up in thoſe Gulp of Vanities, which they had prepared f her common Diverſion: But ſhe w withheld by a Secret Hand, tho' ſhe kne it not, from Running ſo much into t Exceſs, as they had privily laid for h She being under them, and they over h She had a great Spirit for *God*, and wo have done Generous things: But ſhe w kept back by them; their Power was bove hers; ſhe, precious Soul, might w ſay as *David* did, *Theſe Sons of* Ser *are too hard for me*: As the Doctor af

ſaid declares, for out of his own Mouth he ſhall be Judged, who taught our Innocent *Queen*, that the Curſed Abominations of Plays, Cards, Dancing, and the Pleaſures of Life are Innocent in themſelves; yet notwithſtanding the predominency of his Bare-Fac'd Lies, the Spirit of *God* had that Influence, by ſtriving and wreſtling with her, as to ſhew her ſhe ſhould not approve of them; and that ſhe thought her time much better ſpent another way; what an Admirable Temper, and Excellent Inclination was here in her to be wrought upon; here was the good Ground indeed for the precious Seed of the Kingdom to be Sown in, had ſhe had the Good Husbandmen about her, ſuch as *Paul* and *Apollos*, and ſuch as *Bartholomew Tertian*, Paſtor to the *Waldenſian* Churches of the Valley *Pragela*. I ſay, had ſhe had ſuch Faithful Labourers to Incourage her own Pious Inclinations; Oh what Excellent Fruit had ſhe brought forth, both to *God* and *Man*; but alas ſhe was Compaſt about with the Contrary, ſuch as brought up new Doctrine, contrary to the Doctrine of *Chriſt*, and all the Primitive Chriſtians; who Preach'd

the Croſs of Chriſt, which is the Power of *God* to them that believe in the Sufficiency thereof, to give the Victory over all Sin and Iniquity; if the Soul abides in it; that is, in the Croſs, and goes not out from it. They that do thus, ſhall receive Power to become the Sons of *God*, for they ſhall Grow from one Degree of Grace to another, till they come to the perfect Stature of the fulneſs of *God* in *Chriſt Jeſus* their *Lord* and Lawgiver; this is the Reward of the Croſs of *Chriſt*, which is the Power of God.

But if you follow your Blind Atheiſtical Guides, who Teaches you to go from one Play-houſe to another, and from one Dancing-houſe to another, and from one Game of Cards to another, and from one Pleaſure of Life to another; till you, Prodigals, ſpend your *P*ortion both External and Internal, and ſo have nothing to Feed on but Husks, you muſt expect the juſt Recompence of Reward, as our *Saviour* ſaid: For the Blind Guides, and thoſe that are led by them to fall into the Pit of Deſtruction for Ever: But this Idle Shepherd, that hath Fed himſelf, and not the Flock; what do I ſay, not Fed the Flock

Flock; Yes he hath with Lies and Deceit; or else what means his saying, 'That 'the plain Laws of God do not forbid to 'go to Plays, Cards, Dancing, and the 'Pleasures of Life; and those things, saith 'he, that the plain Laws of God had not 'forbidden; the *Queen* did not think ne'cessary to forbid her self.' O Behold this Doctor, what Pains and Advantage he takes to uphold the Kingdom of Antichrist, and to throw down the Kingdom of *Christ*: Wo and Alas, it's no wonder that our Sweet, Humble, Meek-Spirited *Queen*, did no more of this great Work of Reformation, before she went off, when she had such about her, that would say any thing for the Wages of Unrighteousness; any thing that the Devil put into their Wicked Hearts for filthy Lucre Sake; as this Man of *Belial* can have the Impudence to bring forth his Works of Darkness, which he hath fetch'd out of the Bottomless Pit into the Face of the whole World: That when he had Hatch'd his Cockatrice Eggs to bring forth a Viper to destroy the Souls of all Mankind.

I'll call Heaven and Earth, and *God* the

the Judge of all, to Witneſs againſt his Lying Doctrine; and all the Spirits of juſt Men in all Ages, of all Sorts and Sects whatſoever, to be Judge, whether this is Doctrine fit to be Preach'd in this Atheiſtical Age, or among a Chriſtian People? And he hath not only the Impudence to Juſtifie thoſe Curſed Vices, but to Condemn thoſe that Bear their Teſtimony, for the *Lord*, againſt all ſuch Abominable and Helliſh Practices: *For*, ſaith he, *the undue Rigorous Severities of ſome Indiſcreet Perſons have done great harm to Religion and Virtue, by Condemning thoſe things as Abſolutely Sinful, which are ſo only by Accident, but in themſelves Innocent; ſuch as Dancing, Playing at Cards, going to Plays, and the like.* Oh that it might be according to his ſaying, to have done great harm to that Deviliſh Religion that he is of, which is the Pleaſures of Life, and his Vitious Virtue.

Oh LORD GOD *Everlaſting, Holy, Juſt and True, When wilt thou ſtop the Mouthes of theſe Lying Teachers, that Preſumptuouſly take thy Ever Bleſſed Name into their Ungodly Mouths, and Hates, thy Holy Pure Spirit, to reform their Vitt-*

Vitious and Ungodly Lives.

But, pray take notice, how high this Spirit of Error, charges the Holy *Prophets* and our Bleſſed *Lord* and Saviour, and his Bleſſed *Apoſtles*, who followed His Heavenly Doctrine of Self-denial with the Primitive Chriſtians and the Bleſſed Martyrs, who were Living Witneſſes againſt all ſuch falſe Doctrine, and ſealed to the Crucifying and Self-denying Life of *Jeſus* with thier Blood; and thoſe Bleſſed Proteſtants the *Waldenſes*, whom the Proteſtants of our Age own to have been their Anceſtors, and from them, you ſay, you have your Religion; but how much your Doctrine and Lives Reſemble theirs, all their Hiſtories fully declares, where they have writ whole Volumns againſt all your Ungodly Practiſes, as Dancing, Muſick, Singing, Cards, Dice, Plays, Pride Fantaſtical Dreſſes, your wicked Sports; and with a Burning Zeal declares againſt the very Houſes, where ſuch Curſed Abominations are Practiſed, which Houſes in ſome Caſes might be uſeful, *viz.* 'The 'Tavern which, ſay they, is the Fountain 'of Sin, the School of the Devil; for 'when the Drunkard goes to the Tavern, he

'he goes upright, but when he comes
'forth, he cannot go at all, he has loſt
'his Sight, Speech and Hearing: The
'Lectures that are Read in this School of
'the Devil, are Gluttonies, Drunkenneſs,
'Oaths, Perjuries, Lyings, Blaſphemies,
'Flatteries; and divers other wicked Vil-
'lanies, & pernicious Effects, by which the
'Heart is withdrawn further and further
'from God. So far theſe precious *Wal-*
denſes and firſt Reformers of the Proteſtant Church; and further, ſay they, of Dancing, Muſick, and the like wicked Recreations, which this Falſe Teacher ſaith, are Innocent.

'Dancing, ſay they, is the Devils Pro-
'ceſſion, and he that entereth into his
'Proceſſion, the Devil is the Guide, the
'Middle and the End of the Dance. So
'many Paces as a Man maketh in Dan-
'cing, ſo many Paces doth he make to go
'to Hell; a Man Sinneth in Dancing di-
'vers ways in his Pace; for all his Steps
'are Numbred; in his Touch, in his
'Ornament, in his Hearing, Sight, Speech,
'and other Vanities; and therefore we
'will prove firſt, ſay they, by Scripture,

'and

'and afterwards by ſeveral Reaſons, how 'wicked a thing it is to Dance. The 'firſt Teſtimony we ſhall produce, ſay 'they, is in the Goſpel, where it pleaſed 'that Heathen and Tyrant *Herod* ſo well, 'that it coſt the great Prophet *John Bap-* '*tiſt* his Life; the ſecond is in *Exodus*, 'when *Moſes*, coming near the Congrega- 'tion, ſaw the Calf, and the People 'Dancing, he caſt the Table of the 'Law of the LORD from him, and 'brake it to pieces at the Foot of the 'Mountain, and afterwards it Coſt Three 'and Twenty Thouſand of their Lives: And again, ſay they, 'Thoſe that Dance 'break their Promiſe and Agreement they 'have made with GOD in Baptiſm, 'when their Godfathers promiſed for 'them, that they ſhall renounce the De- 'vil and all his Pomps, and Dancing is 'the Pomp of the Devil, and he that 'Danceth maintaineth his Pomp. And again, ſay they, 'A Man breaks the Ten 'Commandments of God: As, 1. *Thou* '*ſhalt have no other Gods but me*; and here they make out moſt fully what our Saviour ſaid, '*His Servants ye are whom ye* '*obey*; and ſo ſaith *Jerom*, *Every Man's*

'*God*

'*God is that which he ſerves and loves be*
And ſo theſe precious *Waldenſes* goes
moſt Excellently, making out at large
the end of that Diſcourſe, the Breach of
the Commandments, by the practice
that one Accurſed Thing of Dancing
which is too long for me to inſert here. Bu
hear alſo what *Auguſtine* ſaith, 'The M
'ſerable Dancer knows not, that as man
'paces as he makes in Dancing, ſo man
'leaps he makes to Hell: And further
this Famous *Auguſtine* for his Knowledg
in Church-Affairs, whoſe Sentences wer
Oracles, he ſaith, 'That Plays, and a
'ſuch Recreations, are more Pernicio
'and Abominable than thoſe Idolatro
'Sacrifices, which were Offered in H
'nour of the *Pagan* gods.

I my ſelf can Witneſs to the Truth
this Learned Man's Teſtimony; for ho
pleaſant were thoſe Vanities to my Sence
And how did they Captivate my Min
from God, till the Lord, in his Infini
Compaſſion, by the Light of his Ho
Spirit, ſhew'd me the wickedneſs there
of? Yet after I was ſhew'd the Evil
ſuch Vanities, how great was my Suffe
ings before I came fully off from denyi

my ſelf thoſe Curſed Pleaſures, as Plays, Dancing, Singing, and the like, wherein I my ſelf have been one of the Chief Actors therein? And how often did the Lord follow me, in the Secret of my Soul, with the Reproofs of Inſtructions, ſaying, *Why wilt thou do this, and ſin againſt God?* Oh then, as ſoon as I could get from my Company, I have gone out, as *Peter* did, into a private place, and wept moſt bitterly before the LORD, begging his Aſſiſting Power, and Heavenly Strength, againſt the next Temptation, to reſiſt it, promiſing by his Aſſiſtance never to do the like again. Thus the Lord follows his Creature, ſometimes in the heat of Temptation, in the very Act; and ſometimes when it is over, in the cool of the Day, as he did to *Adam*, condeſcending ſo low as to lye knocking and calling at the Door of our Hearts (till his Locks are wet with the Dew) in the Night of our Apoſtacy, Wooing and Beſeeching the Soul to receive his Love, ſaying, *Open, open to me, my Beloved, and I will make an Everlaſting Covenant with thee, even the ſure Mercies of* David: But alas! How ſhould ſuch give Entertainment to him,

who

who have made a Covenant with Death and Hell, to disinherit him the true Heir and Subscribe themselves Servants to Sin for Term of Life, as their False Teachers tell them, That *they may go to Plays, Cards, Dancing, and the Pleasures of Life, the Pomp and Glory of the World for Term of Life*; these are the Guests that must be Entertained with Voluptuous Fare, with their whole Heart, Soul, Strength and Might; but their Saviour, the King of Eternal Glory, must lye in a Manger among the wild Beasts, to be trod under foot, to be spit upon, scoft and scorned at, to be beat and buffeted, to be Crowned with Thorns, to be Crucified afresh and put to an open Shame; this do ye, ye Church and People of *England*, of all Sorts and Sects, who treads underfoot the Son of GOD, and counts the Blood of the Covenant an unholy thing, by your often transgressing against his Righteous Laws, and Smothering, and Murdering his Holy Witness in your Hearts, that would rise and bear witness against your ungodly Ways and Works: For is it not so, when the Priests of the Nation, whose Lips should preserve Knowledge, are the

great

great Inſtruments to lead the People into all Error, Ignorance and Blindneſs; and trains them up with the higheſt Incouragement in the Broadeſt Way to utter Deſtruction; and the great Lamentation is, the People Love to have it ſo: Now, what think you will the LORD do in the End thereof? Why, ſaith he, *I will Feed this People with Wormwood, and give them the Waters of Gall to Drink:* O heavy Portion; but ſeeing you, Oh ye Prieſts, are the Fundamental Cauſe of this bitter Portion to the People, therefore Wo be unto you; Wo be to the Prieſt that Preaches Lies in the Name of the Lord; Wo be to the Prieſt that cauſes the People to Err, by their Lies and Flatteries, and the LORD never ſent nor commanded them; but they have their Commiſſion from the Devil, the Father of Lies, who was a Lier from the beginning, and the Works of their Father they will do; which is evidently ſeen by their Fruits; *You ſhall know them,* ſaith our Saviour, *for a good Tree cannot bring forth Evil Fruit, neither can a corrupt Tree bring forth Good Fruit:* Therefore, by their Fruits, you ſhall know them; for tho' they may

Speak good Words, that is not to be th
Touch-Stone; for the Devil himſelf ca
Speak good Words, as witneſs, what h
ſaid to *Chriſt*, *We know thee, who thou art,*
the Holy One of God. Could there be a
higher Confeſſion than this; and furthe
it is written, *They may Speak with th*
Tongue of Men and Angels, and have no
Charity; ſuch Words are but as Sound
ing Braſs: Even ſo, tho' theſe Prieſts may
uſe their Tongues, by which they ge
their filthy Lucre, yet they have no Cha
rity, which is Love to GOD, and th
Everlaſting Good of their Neighbours
but inſtead thereof, they have Proclaimed
upon the Houſe Top Open Rebellion a
gainſt the Lord, and againſt his Anoin
ted; ſaying, Let us break their Bonds,
and caſt away their Cords from us; let
us Dance, Sing, Play at Cards, go to Plays,
and Injoy all the Pleaſures of Life; for
who is the LORD, that we ſhould
Fear him; *O ye Fools that hate knowledge,*
know ye not that he that is in the Heaven
ſhall Laugh; the Lord ſhall have you in De-
riſion, he ſhall Speak to you in his Wrath,
and Vex you in his ſore Diſpleaſure: Then
ſhall you hear the Decree, Thou art my Son,
this

this Day have I begotten thee: Ask of me, and I will give thee the Heathen for thine Inheritance, and the utmoſt Ends of the Earth for thy Poſſeſſion; Thou ſhalt Cruſh them with a Scepter of Iron, and Break them to Pieces as a Potter's Veſſel: Then ſhall you hear, O ye Treacherous Deceitful Prieſts, who are neither Faithful to GOD nor Man; tho' now your Luſt makes ſuch a Noiſe, your Curſed, Covetous, Earthly Self-Intereſt Cries ſo loud, Give, give, that, tho' the *Charmer* Charmes never ſo wiſely, you are like the deaf Adder that will not hear: But then you ſhall hear, when the Righteous Judge of all the Earth ſhall Summon you to appear before his Tribunal, to give an Account of all the Souls that you have Slain by your Lies and Flatteries; ſo that none could turn from their Evil Ways, that received your daubing, ſweet, deceitful Words; Crying, Peace, peace, when there was none but utter *Deſtruction* in the way that you have preſcribed to them; therefore you ſhall give an account of all the Souls that you have Slain by your Lies and Dreams; and the Blood of all that hath not, nor do not, fear the LORD,

and turn from their Evil ways, ſhall lye at your Door, except you ſpeedily Repent; and turn from all your Abomination which you have committed againſt the LORD and his People.

And further, in the Fear and Dread of the LORD, and in a Holy Zeal for his Glory, I muſt lay the Blood of our Vertuous, Dear, Innocent *Queen*, as heavy as Lead upon your Heads; becauſe you Healed her VVound ſlightily, and Spoke Peace to her, when ſudden Deſtruction was at the Door, as appears at this Day: For how great was the Loving Kindneſs of the LORD, in viſiting her with his Mercy and Truth, declaring to her his Mind and Will; tho' through Contemptible Veſſels to Eyes of Proud Fleſh, which hath ever been his Way, and for that End, to ſtain the Glory of all Fleſh, that no Fleſh might Glory in his Preſence; As I my ſelf, among the reſt, had the Honour, though Unworthy to be his Meſſenger, to declare his Mind and Will to the late *Queen*, both in Print, and Private Writings; all which fully declares the Labour of the Spirit of the *Lord* with her, and that he would have Honoured her

her with the great Work of Reformation in these Kingdoms of her Dominions; and I feeling so much of the Powerful Operations of the Love of GOD in Visiting the *Queen* with his Will and Counsel: I expected some Excellent Work to be brought forth in answer to the LORD's Requiring: But when I waited, time after time, and year after year, and saw so little Fruits of my Labour; I humbly Inquired of the Lord, what the Reason was, and why it was so; whereupon the LORD, in his Condescending Goodness, was pleased to answer my Request, by the Revelation of his Word by Day, and also by Dreams or Visions of the Night; which were so many that would fill up much Paper; therefore I shall only Instance part of one sight, which I had a little before the *Queen*'s Death, which is as followeth: 'I thought I saw my self 'in a large Room in *White-Hall*, where I 'saw my dearest *Lady*, the *Queen*, sit on 'a *Seat* a little higher than the People, 'with her Ladies, *Priests*, and *Servants*, 'round about her; some of them Reading 'to her. After a while I looked, and on 'a sudden the *Queen* was down upon the

'Ground, and all that ſate about her, lay 'a top of her, as if they would have 'Cruſh'd her to Death; inſomuch that I 'Cried out with a Vehement and Lamen-'table Cry, The *Queen* will be Smothered; 'what ſhall I do; the *Queen* will be Smo-'thered? After this ſhe was gone from 'under them by an Inviſible Hand, none 'of them knew how, nor whether; they 'Run to and fro, as Diſtracted, ſeeking 'her, but could not find her; nor is it 'to be Expreſt the Diſtreſs I ſaw her 'Ladies, Prieſts and People, who had lain 'upon her, in Crying out one to the other 'for her, but all in vain; for, my thoughts, 'ſhe was gone to be ſeen no more; I my 'ſelf ſought her with bitter Mourning, 'but could not find her.

By the firſt of this ſight, I was given to underſtand, ſhe was under them, and them over her; and therefore could not do what her Pious Heart was Inclined to: The next was, her Removeal from under their Yoke.

Well is it, I hope, with her, that it is ſo; for the longer ſhe had Continued under their Controuling Power, the worſe it would have been for her, except ſhe had

had had Strength to have Obeyed the LORD, rather than them; but to you, Oh ye Prieſts, it is the Judgment of GOD; for Juſt is the LORD in Removing her:

For you were unworthy of ſuch an Excellent Governeſs, who might have been an admirable Inſtrument in the Hand of the *Lord*, for the Reforming theſe Atheiſtical Nations, and bringing back the People from their Idolatrous Ways, from Worſhipping their Gods of Silver and Gold, and the Work of their own Hands; together with the reſt of the Abominations of this Age; as the like had not been in our Memory, had you but Aſſiſted her with good Counſel, to have ſtrengthned her weak Hands, and you joyned with her in the Work.

But, inſtead of being Inſtruments, to put your helping Hand to this great and weighty Work of Reformation, to recover the Children of Men out of their fallen State into the Glorious Liberty of the Sons of GOD; ſome of you are, and have been the chiefeſt Inſtruments the Devil hath to bring them into Bondage, to ſink them into the Pit of Deſtruction, to damn them into Hell Fire, which is prepared

for the Devil and his Angels, and for all thoſe that forget GOD, ſo as not to keep his Commandments: For is it not ſo, Oh ye Prieſts, when Chriſt our Saviour tells us, *That ſtraight is the Gate, and narrow is the Way that leads to Life, and few there be that find it*; and *that broad is the Way, and wide the Gate that leads to Deſtruction*: And *he that taketh not up his Croſs, and followeth not me, is not worthy of me: Take my Yoak upon you, and Learn of me.*

Theſe are the Commands of CHRIST, Oh ye Prieſts, then what is his *Croſs*? What is it to Learn of him? What is it to bear his Yoak? What is it to deny Self? Is it to go to Plays? Is it to Dance? Is it to Play at Cards? Is it the Pleaſures of Life? *Anſwer*, Ye, Falſe Teachers, are theſe the Croſs of Chriſt, which is the Power of GOD againſt all ſuch Works of Darkneſs, is this to Learn of him, to go to Cards: Do you follow him, when you go to Plays or Dancing? Or do you not follow your Father the Devil, whoſe Works ye will do?

Oh! ye Runagates, whether are you gone; what Hew and Cry ſhall be ſent after

ter you, to bring you back to the Primitive Church, from whence you are fallen, who are gone so far a Whoring from the LORD after your Idols and Inventions, as to proclaim upon the House top, that the Devil's Works are Innocent.

Oh ye Adulterers, whom shall we believe, our Saviour, or you? Our Saviour that Commands us to strive to enter in at the straight Gate; for, saith he, that's the Way to Life: Or you that tells us the Pleasures of Life, that leads to Destruction, are Innocent.

Ye, Foreheads of Brass, with what Face durst you presume to Preach such Doctrine in a Pulpit; shall Treason be Spoke against an Earthly Prince, and no notice taken thereof: But you have Spoken high Treason against the KING of Righteousness, and are stirrers up and proclaimers of open Rebellion against the *Lord* of Hosts, and against his Anointed *Christ*: You are bold indeed. Again, I say, shall any be so Presumptious to Speak Treason against an Earthly *King*, and not be call'd to an account: But this Preacher of Lies hath done worse against the King of Eternal Glory, than whatsoever could

be

acted againſt all the Kings or Monarchs in the World; and yet none hath laid it to Heart, or ſo much as ſaid, What haſt thou done?

For, as it was in *Jeremiah*'s time, ſo it is now; when the Roul was Burnt, ſaith the Text, *Yet they were not afraid, nor rent their Garments; Neither the King, nor any of his Servants.*

Therefore, O *England*, *England*, what Lamentable Lamentation ſhall be taken up for thee; there is not a Man to be found in thy populous Cities, or vaſt Countreys, that hath ſo much Zeal for the LORD of Hoſts, as to take this matter in Hand, to Vindicate the Truth of the Everlaſting GOD, with this Uncircumciſed *Philiſtine*, who hath defied the *Power* of the Living GOD; but every Man taking up his own Quarrel, to plead his own Intereſt; and their fierce Zeal is ſo hot for Self, that they are Sheathing their Swords in one anothers Bowels; which Swords ſhould be turned every one againſt the Enemy of his own Houſe; for that ſhould be the Work of this Day: But contrary to this, here is Brother againſt Brother, and Friend againſt Friend,

to

to the great Diſhonour of GOD and Religion; and being ſo buſied in this Evil Work, they do not mind the Cry that's gone forth. *viz.* Who will be on the *Lord's* part; who, againſt the Man of Sin, Now Iniquity is filling up to the Brim? Who will come forth to help the LORD, againſt the Mighty? Who will be ſo Valiant for GOD, as to throw *Jeſabel*, with her painted Face and tyred Head, out of the Window, for the Doggs to Eat her Fleſh and Drink her Blood? He ſought for a Man, but could find none to take his Righteous Cauſe in Hand: Therefore his own Arm ſhall bring Salvation, nothing ſhall hinder it; and ſeeing there was no Man, among all the wiſe Rabbies and Learned Doctors of our times, that hath ſo much Love or Zeal for the mighty GOD that gives them *B*reath and Being; therefore the LORD, who ſtains the Glory of all Fleſh, in his VViſdom hath opened the Mouth of a ſilly Aſs, to Rebuke the Malice, Lies and Madneſs of this falſe *P*rophet, as one juſt Recompence of his Reward: The next Recompence ſhall be that he, and whoſoeve elſe Concerned, ſhall anſwer for all t'

Negl

Neglect of our late hopeful *Queen* in her Service and *Duty* to *GOD*, in the Acts of Reformation, and for the Sins of all the Souls that have been deceived under their falſe Miniſtry, except they ſpeedily Repent with the deepeſt Humiliation and thorow Reformation to turn from all the Evil of their pernitious ways; Confeſſing their Sins, and Condemning themſelves worthy to be cut off for ever from the *Lord*, and all his Heavenly Hoſts, Saints, and People.

But if you will not thus give Glory to my Righteous Name; *Then will I Rend you by my ſtrong Hand and my out-ſtretched Arm from all the Delights of your Eyes: I will pull you out with Hooks, and your Poſterity as with Fiſhhooks; for tho' you Build your Neſts in the Stars, from thence will I pull you down, and I will get me a Name and a Fame in your Deſtruction: Therefore Repent and Forſake, that you may find Mercy*, ſaith the *LORD*.

Upon theſe laſt Words I was Melted into Tears, and Cried out, *O Lord God, wilt thou have Mercy upon ſuch as have, not only themſelves Rebelled againſt thee, the Holy GOD, and thy Righteous Laws, but* caused

aused Multitudes to go out of thy Ways, into the By-ways and Crooked Paths, till they wandred into the Dark Night of Apostacy, and so sate in the Region and Shadow of Death, and to this Day sees no way out! O LORD GOD wilt thou have Mercy on such: And here again my Heart was broken to pieces before the LORD, Crying out, *Oh who is like unto Thee! This makes good thy Word, which saith,* Thou hast no Pleasure in the Death of a Sinner, but rather that he would turn from his Evil VVays and Live: *And therefore hast thou sent thy Prophets Early and Late, and art still sending them; for thou art a God that art never weary of well doing; therefore, Oh who is like unto thee,* Jehovah! *Lord who is like unto thee, to be admired of all those that Loves thee, and keeps thy Commandments: And they that know thee, will put their whole Trust and Confidence in Thee, the Eternal Goodness: But thy Enemies shall lick the Dust, and shall be as the Chaff of the Summers Floor; but they that wait upon the LORD shall renew their strength; they shall run in the Ways of thy Commandments, and not be weary, and Walk in the Ways of the LORD, and not faint: This*

Honour

Honour, Power and Dignity, have all they that ſeek thy Face in Truth.

Wherefore, I beſeech you, Friends, Neighbours, and People, of all Sorts and Sects, under what *D*enomination ſoever, by the Mercies and Love of God, that you come out from among theſe Hireling *S*hepherds, who leave you to the Wolf to be devoured: I mean thoſe falſe Teachers that give you the leaſt Liberty to fulfill the Luſts of the Fleſh: I beſeech you, now at laſt, before it be too late, conſider the ill Effects it doth produce for you to Live and *D*ye in your *S*ins: I beſeech you again and again, in the Bowels of Chriſt, Conſider how much you are the better at the Years End, for all your Hearing, *P*reaching and *P*raying? How much of the World have you overcome? How much *P*ride have you overcome? How much Earthly-mindedneſs? How much Lies and *D*eceit? How much Couzning and Cheating? How much Malice and Hatred? *B*eſides *D*runkenneſs, VVhoredom, Gaming, Feaſting, and all *S*inful *D*elights; and are not many, that wear the Cloak of Religion, guilty of the moſt part of theſe *A*bominations?

There

Therefore, pray Conſider, if you have not forſaken theſe Groſer *Evils*, which are deteſtable, not only to the Pure and Holy God, but the very Heathens: How will you deny your ſelves in thoſe things which are more Lawful in themſelves, which is the Duty of every Chriſtian, ſo far as GOD requires it of them.

Wherefore, ſeeing it is ſo, that you grow no better, but rather worſe and worſe; deceiving, and being deceived, under all your Church Diſcipline, Ordinances, and great Gatherings to Meetings: Seeing theſe outward Services bring you no further then to a Hiſtorical Faith, and only a bare outſide Profeſſion of God and Godlineſs; without having an inward Power and Life of Righteouſneſs; it's high time for you all to ſeparate your ſelves one from another, but more eſpecially, You of the COMELY ORDER, as you call it, and every one ſeek the LORD apart, every Family apart, every Individual apart, the Husband apart, and the Wife apart; and there to *Proſtrate* your ſelves before the Lord, lying at his Footſtool, never leaving Him, till you have Received the

Belſ-

Bleſſing from on high; which Bleſſing to be Emptied of your ſelves; your o Ways and VVorks, Gifts and Parts, whatſoever elſe you hold out of the L of Chriſt, for your Eyes have ſeen t Dangerous Conſequence of your go out of that Poverty of Spirit into t Richneſs of Spirit, hath produced, Pri High-mindedneſs, Haughtineſs of Spir lifting up your ſelves above your fello Creatures; and being ſo puſt up in Pri and Self, that nothing leſs will ſerve y than to Reign as Kings; and if t cannot be obtained, to ſet your Feet the Necks of your Friends, then you to War, and ſo Sheath your Swords each others Bowels, and ſo make t Name of God a Stink in the Nation and Religion a By-word of Reproach mongſt the Heathen.

Juſt ſo it was with the Chriſtians in t Emperor *Conſtantine*'s Reign, till the he vy VVrath and Judgments of God bra in upon them; and do you think to ſcape, being found in the ſame VVork No, you will ſurely Drink of the ſam Cup, except you ſpeedily Repent; there fore Return from whence you are fall

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and do your first VVorks; and say not in your Hearts; *We are a Rich and a Mighty People:* But consider with your selves how quickly the Lord can bring you down, even to the Ground.

Again, I must say, if these be the Fruits that are brought forth, by all your Preaching, Praying, and Hearing, to swell in Pride, to bite, tear, and devour one another; this is no comly Order, but great Iniquity, horrible Distraction, and miserable Confusion, to the Amazement of all the Beholders, that ever a People, who pretend to so high a Dispensation as you have, should fall as Stars from Heaven to Earth, as it hath happened among some of you; your Leaders, as well as others, being the cause thereof.

Wherefore, Wo and Alas! Seeing these Lamentable things are come to pass, is it not high time for all Tongues to be turn'd into Silence, and all Mouths to be in the Dust, and all Heads covered with Ashes, and Loins with Sack-Cloath: And from thence to come before the Lord with weeping and wailing, even as a Woman in the strongest Travail that ever was: Acknowledging your own Backslidings

and great Unworthineſs to lift up your Eyes to him: That thus, by bearing the Indignation of the Lord, you may, if poſſible, appeaſe his Wrath which is Kindled againſt you; that ſo you, beyond all others, by your true and unfeigned Repentance, by Watchings and Faſtings, and deep Humiliation; for that was the way by which ſome of you came to God in the beginning, when you were little in your own Eyes, and nothing in your own Sight; and that is the way now, by which you muſt come out of your fallen State to God again, by the ſuffering Life of Jeſus; for he is the Way, the Truth, and the Life; and none can come to the Father but by him; by his Suffering Life, by his Death and Bloody Paſſion both without and within in your Souls you muſt know the bitter Agony he was in, when he Swet Drops of Blood for your Backſliding from him, or to ſpeak more plain for your Crucifying of him afreſh, and puting him to an open Shame; as witneſs the foreſaid.

Therefore you, that are guilty of theſe things, come down from your exalted Spirits, and ſit down in the Duſt, and

Mourn

Mourn moſt bitterly, for the Miſeries that is coming upon you, except you ſpeedily Repent.

And now, to all People every where, both Old and Young, Rich and Poor, that would Inherit Eternal Life and Glory, Endleſs Joy, Everlaſting Peace and Happineſs to all Eternity, this is your way to obtain it, through the Agony of Chriſt's Internal Sufferings; this is Chriſt, the Way, the Truth, and the Life; and none can come to the Father but by this Way: He that goes another way, than through the Agony of his Soul, is a Thief and a Robber, and comes but to Steal, as our Saviour ſaith.

Mark that, To take that which is none of his own; but he that feels it in his own Soul, it's his own, as the *Samaritans* witneſſed, and ſaid, *John* 4. 42. unto the Woman, *Now we Believe, not becauſe of thy ſaying, but becauſe we have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the World:* And as he himſelf ſaid to *Thomas, Reach hither thy Hand, and thruſt it into my Side.*

So this Soul hath it not by bare hearſay, but he feels the Agony of his Suffer-

ings in his own Soul, and ſo he comes to have the fellowſhip of his Sufferings, and to bear in his Body the Dyings of the Lord Jeſus; and this is his Daily and Hourly Work, to Mortifie and Crucifie the Deeds of the Fleſh, and to leave nothing undone that God requires to be done: And, in order to this, he ſets a Holy Watch over his own Soul, keeping his Heart and Mind cloſe to the Lord, always in Communion with his Bleſſed Holy Spirit; and his Holy Exerciſe brings you into Acquaintance with him, as it is written, *Aquaint thy ſelf with the Lord, and be at Peace*; and ſaid our Saviour, *Agree with thine Adverſary in the Way*: And by this Agreement the Partition Wall is broken down, and then God and the Soul comes together, who were at ſuch a diſtance one from the other, that the Lord ſaid, *As far as the Heavens are from the Earth, ſo far are my Thoughts from yours, my Ways from your Ways.* But in this State of the Souls Union with God, it's quite contrary; for the Soul is ſo fill'd with the Love of Chriſt, that its whole Delight is to follow him in his Footſteps, and to keep his Commandments in all things;

things; believing it to be the Sign or Token of her Love to him; as he himſelf ſaid, *If ye Love me, keep my Commandments*; and ſhe knows this to be the Living Faith which gives the Victory over all Sin, and brings the Soul into the Obedience of Chriſt actually, not in Conceit, which is the Fruits of the Dead Faith of thoſe whoſe Fear towards God are taught by the Precepts of Men, who believes Chriſt to have taken away the Sins of Believers paſt preſent, and to come without actual Repentance, and actual Forſaking; although the Promiſe was upon no other ground than this, *He that repents and forſakes, ſhall find Mercy.*

Alas for ſuch, how they deceive and cheat their own Souls; for here they may make merry over the Witneſs of God, and ſo make Shipwrack of a good Conſcience without Controul. Oh Fools that hates Knowledge, to believe that the Son of the Living Eternal God Emptied himſelf of all his Glory, in coming out of the Boſom of his Father, to take upon him an Ignominious Death, through Agonies of Sorrows and Griefs, bitter Death, and bloody Paſſion, ſtrong Cries,

Groans, Sighs and Sobs, Watchings and Faſtings, cruel Mockings and Scourgings, Expoſing himſelf to all the Malice that Men or Devils could invent, to ſave you in your Sins; what think you, Was this the End of his coming from Heaven to Earth, to ſecure you in your Sins? Alas, poor Mortals, how Ignorant are you of the End of his Office! How is he your Saviour, if he do not ſave you from your Sins; for otherways you have no Right to his Merits; you have no Right to his Sufferings, if you do not ſuffer with him: For you are to fill up that which is behind of the Sufferings of Chriſt in your Mortal Bodies, as the Apoſtle ſaith: And ſo his Sufferings comes to be your Sufferings; and thus you are Obedient to his Commands; who, by his mighty Power in you, Works both the Will and the Deed: For of your ſelves, you can do nothing; but by Him, through Him, and with Him, you can do all things, Deſtroy the Devil and all his Works: For, by believing in his Power, you come to receive Power, as it is written, *To as many as Received him, to them he gave Power to become the Sons of God:* But if you

you do not receive this Gift of God, which is his Son, you cannot receive Power: You must receive him, in the Love of him, & believe, in his Power, that he is *God* All-sufficient to perfect the Work which he hath begun in your Souls; *For without Faith it is Impossible to please God.* Therefore this is your Work, to Pray and wait upon God for this Living Faith, for the Faith of the Son of God, which must give you the Victory over all Sin and Iniquity, as our Saviour said, *If ye have Faith as a Grain of Mustard Seed, you shall say unto this Mountain, Be thou Removed, and it shall be done.* What Mountain? The Mountain of Sin. And again, said he, *Oh Woman, great is thy Faith, be it done unto thee, as thou hast Believed:* And in another place it's said, *He could not do many mighty Works there, because of their Unbelief:* And in the Prophets it's written, *If you do not Believe, you shall not be Established.*

So you see the dangerous Consequence of Unbelief, the very cause why the Children of *Israel* could not enter the promised Land, because of their Unbelief; which *Canaan*, you know, was a

Type or Figure of the Spiritual *Canaan*, the Eternal Reſt of that Soul that Travels on to know the Lord, and never takes up a Reſt by the way in no External things whatſoever; but Fights its way through all the Temptations, Trials, and Tribulations; and ſo runs the Race that is ſet before it, to obtain the Price of the High Calling the Heavenly *Jeruſalem*; if they hold out to the End, they come to an Innumerable Company of Angels, and the Spirits of Juſt Men made perfect; and God the Judge of all, which the Living Faith, the Faith of the Son of God leads to. But your dead Faith keeps you in Death and Deſtruction for ever: For ſaid the Prophet, *The Dead cannot Praiſe thee, nor thoſe that go down to the Pit cannot Celebrate thy Praiſe:* Yet you of this Generation are ſo preſumptious, tho' you are Dead in Treſpaſſes and Sins, to Sing the Praiſes and Hymns of thoſe, who had born the heavy Wrath and Indignation of the Lord, for their Sins; and was reſolved to bear, and would except of no Deliverance, but from God.

None of the falſe Teachers, deceitful daubing Flatterers, Crying Peace, when De-

truction was at Hand; Crying, The Temple of the Lord! the Temple of the Lord! No, no, These Holy Ones knew what the Temple of the Lord was better than so: *This is the Temple of the Lord*, said they, *if ye thoroughly amend your Ways and your Works, if you Execute Judgment between a Man and his Neighbour, and Oppress not the Stranger, the Fatherless and the Widow; shed no Innocent Blood, nor walk after other Gods to your own Destruction*, Jer. 7. which Chapter gives a more full Relation of what God Requires of Mankind in general; and as was said, It was not their Blind and Lame Sacrifices would do their Work, whilst the Idol of their Imagination and Abomination stood in their Temple; they knew the small Scourge that was prepared to whip out the Buyers and Sellers, Money-Changers, and those that made his House a Den of Thieves; I say, they knew the Work that God call'd them to, better than so; which made them Cry out, *I will bear the Indignation of the Lord, until he arise and Plead my Cause*: And another saith, I *will wait upon the Lord all the Days of my appointed time, until my Change come*. What Change

Change did *Job* wait so long for? To be Changed from the Power of Satan to the Power of God; he waited to be Changed from doing his own Will, from doing his own Works, from speaking his own Words, from thinking his own Thoughts, and in this State he was partaker of the Rest of the People of God, and kept Holy the Sabbath Day: And thus *David*, he was a Man after God's own Heart, because in this State, he answered the End of his Creation: For Man was Created for this very End and Purpose, to Love God and keep his Commandments; and here he hath Communion and Fellowship with his Creator and Maker: But out of this State, he is worse than the Beast that Perisheth.

So you see the Servants of the Lord could not be Satisfied with any thing less than Victory over all Sin and Iniquity: And that great Apostle *Paul*, after his strong Warfares and weary Travels, gives this account, that he had not been beating the Air, but had so fought as to obtain the Crown: I *thank God*, saith he, *thro' Christ, who hath given me the Victory.* It was through Christ he obtained it, thro' his

his Suffering Life, which he was made partaker of, through his Holy Croſs, wherein he places the Power of God to them that Believes in it; but as he ſaid, *A Rock of Offence to them that do not.*

A Rock of Offence indeed to them that gets above it. This Holy Croſs, which he Glorified ſo much in, that Crucified him to the World, and the World to him; that was his Glory, the Victory that he had got over the World, and he returns Thanks to God, who had given it him through Chriſt, through thoſe Soul-Sufferings which *Paul* had ſo great a ſhare in, and which was Chriſt in him the hope of Glory: So *Paul* was made One with Chriſt, by his Internal and External Sufferings; and here our Bleſſed Lord's Prayer was anſwered, when he ſaid, *Father that they may be One, as we are One; I in them, and thou in me; that they may be made perfect in One: Father I will that they which thou haſt given me, be with me, even where I am; that they may behold my Glory.*

Now Obſerve, The place where he was then, was his Suffering Life; he was juſt going to Dye upon the Croſs, and from thence into his Glory. Oh

Oh the Height and Depth of this Love, who can declare it, that our Saviour ſhould Pray to the Father, *That where he was, there we might be alſo*; who, in his ſecret Wiſdom, knew what State was beſt, and ſafeſt for us, whilſt we were on this ſide the Grave, to be kept in, to be partakers with him in his Suffering Life; this beſpeaks more of his Endleſs Love to us, than if he had ſet Crowns of Diamonds upon our Heads, and given us all the Glory of a Periſhing World: For in this Soul-ſuffering we are made One in him, we Eat his Fleſh and Drink his Blood; and ſo by the Vertue and Nouriſhment of his Life, we grow up in him who is our Head, and our *Immanuel* in his Love and Faith, in his Chaſtity, in his Heavenly-mindedneſs, in his Humilty and Self-denial, Merciful Loving Kindneſs, and in the Power of all his Heavenly Vertues: If we abide in him, and go not out from him to the Creatures, to vain Man for help; for here you muſt ceaſe from Man, whoſe Breath is in his Noſtrils, wherein is he to be accounted of, not at all in this Work of the Souls perfecting; your Work here is with God,

and

and not with Man; your Work is to keep in your ſtrong Travel, with your Eye fixed on God, for his Power to bring forth what he begets in you, for otherways all your work will prove but falſe Conceptions, if you do not ſee, of the Travel of your Souls: And being Faithful to God in this Work, you ſhall ſee the Will of the Holy ONE brought forth in you, in perfect Obedience, and then in this State you come to the Anointing, that Teacheth you all things; yea, the deep things of God: And you need not that any Man ſhould teach you, but as the ſame Anointing teacheth you; ſo you ſhall abide in it. Here you come to the diſcerning of things that differ in Nature and Effect, by the Taſting and Handling of the Word of Life; here you ſhall come to the Law of the Spirit of Life, which ſhall ſet you free from the Law of Sin and Death, being fill'd with all Spiritual Life and Power, to do the Will of God in all things; and in this State you ſhall behold Chriſt's Glory, as he deſired of the Father: And this take from one that, upon Trial, hath proved it; whoſoever beholds his Glory, ſhall tread the

Worlds

Worlds Glory under their Feet, and ſco
the Pomp and Effeminacy thereof, an
values it no more than the Dirt the
tread on, further than for them to ſer
the Lord, and his Creation therewith
and ſo far redeemed out of it, that
would be their Joy to have no occaſio
to make uſe of the leaſt part thereof; an
ſo far off are they from coveting the In
comberances of it, although to procur
great Riches, that they grudge the ver
time that is ſpent in ſerving the Neceſſ
ty of their outward Man. So pretious
time to them, and ſo great is their Lov
to God; that, if they had the Years o
Methuſala added to their Days, they wer
all too few to attend and wait upon th
Divine Majeſty of the Eternal Good
neſs.

Thus all the Children of God were
found in this Holy Exerciſe, *David* wait-
ed upon the Lord more than the Watch-
man waited for the Morning; this is your
Labouring in the Vineyard: And being
Faithful in this Exerciſe, you are the wiſe
Virgins who had Oyl in their Lamps
who were ready to enter in with the
Lord into the Marriage Chamber.

By

But I hope you underſtand, by the foregoing Directions, what I mean by the word *Waiting*, that it is not your bare going to Church, nor receiving the Sacrament, nor ſaying, *Lord have Mercy upon us Miſerable Sinners*, and the reſt of your Hiſtorical Service; for here you may ſtick till the Day of your Death, and be but Hypocrites, Mockers, Scoffers, and fill'd with Malice and Hatred againſt any appearance of Good, which by ſad Experience is ſeen, that the moſt part of you are too guilty of to my knowledge; that your very Poor that receive Alms are ſo Proud and Malicious, that it is a Happineſs to have nothing to do with them: This I ſpeak to let you know what Fruit is brought forth by your Preaching, and their Hearing. What I ſay unto you, I ſay unto all the reſt of the Churches, to examine themſelves how far they are guilty of this Iniquity, to repent and forſake with ſpeed, that they may find Mercy: For it's not their outward Services will pleaſe God, tho' they are a little more finelier dreſt than yours, but it's Truth in the inward Parts that God requires: Neither at *Jeruſalem*, nor in this

or

or that Mountain will the Father be wo
ſhipt, but in the living, powerful Oper
tion of his own Spirit and Power.

I have told you the way God will
found in, which is to wait upon him
the Sence of your own Nothingneſs a
Poverty, and in the ſilence of all Fleſh
for you have wearied him with you
words, therefore will he turn you into S
lence.

And now to you, who are not guilty o
theſe groſſer Sins, but are Convinc'd
the Truth of all this, yet come not in
Faithfulneſs, but climb up another wa
than through the Croſs, by getting Ea
to your ſelves, in going to hear Men, b
reading, by talking much of God
Friends, this will not do your work, yo
do but waſte your precious Time; altho
theſe things may be done in their time an
ſeaſon: But muſt it be with you as it
with the Ignorant, ever learning, an
never come to the knowledge of th
Truth? Do not you know, that it
only the Truth that can make you free
And have not you had ſome Experience
that *one Day with the Lord is better than*
Thouſand elſewhere? To wait upon him
tha

hat Soul-ſearching Exerciſe as *Jacob* was in, when he received the Bleſſing: It's a fine pleaſant way for you to go to hear Diſcourſes of God, and to ſit before him as his People; this is an eaſie way, but will this do your work any more than the reſt? Deceive not your ſelves, for as you have more Knowledge than others, ſo more is required of you, which if not anſwered, then what unavoidably follows is this, *He that knows the Will of his Maſter, and doth it not, muſt be beaten with many ſtripes*; for if you go out of your Travail into Sloth and Eaſe, how do you think the Man-child ſhould be Born that muſt Rule the Nations with a Rod of Iron, *Rev.* 12. For unto ſuch as keeps in their ſtrong Travail and Cries mightily to God to be delivered, *is a Child born and Son given, whoſe Government is upon his Shoulders, whoſe Name is Wonderful Counſellor, the Mighty God, Everlaſting Father, the Prince of Peace*; but if your Pains go off, there is no hopes of a living Child, which made the Prophet cry out ſo vehemently, ſaying, *Wherefore do I ſee every Man with his Hands upon his Loins, as a Woman in Travail*: But in the Old

Tranſlation it's thus, *We have heard a terrible cry, fear and diſquietneſs*; for what elſe doth this ſignifie that I ſee? Namely, That *all ſtrong Men ſmite every Man his Hand upon his Loins, as a Woman in the pains of her Travail.* Who ever ſaw a Man Travail with Child, inquire and ſee? their Faces are marvellous pale; alas for this Day which is ſo dreadful that none may be likened unto it! And alas for the time of *Jacob*'s Trouble, from the which he ſhall yet be delivered, for in that Day, ſaith the Lord, *I will take his Yoak from off thy Neck, and break thy Bonds; they ſhall no more ſerve ſtrange Gods under him, but they ſhall do ſervice unto God their Lord, and* David *their King, whom I will raiſe unto them:* And *as for thee, Oh my Servant* Jacob, *fear not*, ſaith the Lord, *be not afraid, Oh* Iſrael, *for lo I will help thee from far, from the Land of thy Captivity, and* Jacob *ſhall turn again, and ſhall be at Reſt, and Proſperous in Life, and no Man ſhall make him afraid; for I am with thee to help thee*, ſaith the Lord; *and tho' I ſhall deſtroy all the People among whom I have ſcattered thee, yet will I not de-*

ſtroy

roy thee, but correct thee with discretion. I am sorry for thy Hurt and Wounds, there is no Man to meddle with thy Cause, or to bind up thy Wounds; there may no Man help thee, all thy Lovers have forsaken thee, for I have given thee a Cruel stroke, and chastned thee roughly, for the multitude of thy Misdeeds and Sins have I done this to thee; why makes thou moan for thy harm? I my self have pity of thy Sorrows, Jer. 30. Now you hear what the Lord saith, that the Work of Regeneration is not Man's Work, but God's Work, there shall no Man help thee, it is I that have wounded thee, and I will heal thee: Here you see Man is quite thrown aside, and none left together but God and the Soul; the next Work is, Man must be Born again, before he can enter the Kingdom of God: and here the Prophet *Jeremiah*, Chap. 31. brings in *Ephraim* to this Work, saying, I heard *Ephraim* that was led away Captive complain on this manner, *O Lord, thou hast Corrected me, and thy Chastning have I received as an untamed Calf; Convert thou me, and I shall be Converted, for thou art my Lord God; yea, as*

ſoon as thou turneſt me, I ſhall repo my ſelf; and when I underſtand, I ſhal ſmite upon my Thigh, for verily I have committed ſhameful things: Oh! let my Youth bear this Reproof and Confuſion: Upon this complaint, ſaith the Lord, *I thought thus by my ſelf, Is not* Ephraim *my Dear Son? Is he not the Child with whom I have had all Mirth and Paſtime? For ſince the time I firſt communed with him, I have him ever in remembrance, therefore my very Heart driveth me to him; gladly and lovingly will I have Mercy upon him,* ſaith the Lord.

Theſe two Chapters concerns the whole ſtate of all Mankind, both in his Fall and Reſtoration, in his true Repentance, and God's Gracious Mercy. I call that true Repentance that repents and forſakes, as ſaid the Prophet, *Haſt thou ſinned? do ſo no more.* But here you hear of the Infinite Goodneſs of God, how he waits for the Souls return, and how ready he is to receive it into his Mercy: Is not *Ephraim,* ſaith he, my Dear Son? Is he not the Child with whom I have had all Mirth and Paſtime, and ſo goes on parlying with the Soul: Here's Paſtime for you

the

e Christians of our Age, that knows not ow to pass away your precious time, but n Cards, Dice, Cursed Plays, and the like, hear you what the Lord saith to the Penitent Sinner, for since the time, saith he, I first communed with him, I have had him ever in my remembrance, therefore, saith he, my very Heart driveth me to him, gladly and lovingly will I have Mercy on him: Here you may know the Pastime that God delights in, and wherein his Communion and Fellowship stands, and what moves him to this indeared Mercy and Compassion, is a broken and contrite Heart, that trembles to offend him in any kind whatsoever, judging and condemning your selves for doing the least Sin, as well as the greatest that grieves his Holy Spirit in you: And as you read *Ephraim*'s return in the History, pray try if you can read him within you, in your own Souls, without which, no Christians,: And as I told you before, the next work after the return, is the New-birth: *And shall I bring to the Birth*, saith the Lord, *and not cause to bring forth?* Yes, I will cause to bring forth, if you wait upon me in that Heart-searching Exercise

that *Jacob* was in when he received t Bleſſing, for there you are in the way will be found in, and if I find you at whatſoever time I come, whether in the ſecond or third Watch, waiting upon me to receive my Power, to do my Heavenly Will in all things, then will I come in, and ſup with you, and cauſe you to eat of the Banquet which I have prepared with all manner of delicious Food, the Raviſhing Enjoyments of my Heavenly Love: But you hear what ſtate the Soul muſt be found in, not a ſtate of worldly Pleaſures, or ſinful Delights; no, no, but a ſtate of Mourning, and deep Sorrow, as you hear of *Ephraim*, bitterly crying out againſt your ſelves for ſerving your Luſts in any kind whatſoever, tho' in things more juſt and lawful, if God forbids; and ſo laying the Axe to the Root of the corrupt Tree, cut it down, and caſt it in the Fire of God's Wrath, and there Sacrifice your Luſts and vile Affections, together with your own Wills, that as you bear the Name of Chriſtians, ſo you be living Witneſſes of the unſpotted, chaſte, and undefiled Life of Chriſt Jeſus: For as *Adam* through Luſt fell from his Paradiſi-

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ſtate into the Beaſtial Nature, by eating of that Forbidden Tree, and ſo brought the Curſe, Death, and Deſtruction upon all Mankind; even ſo by Chriſt, in his pure, ſpotleſs, chaſte, innocent, heavenly Life, ſhall all be reſtored out of the Curſe into the Everlaſting Bleſſing, and be brought out of their fallen ſtate into Paradiſe again, where they have the Fellowſhip of Angels, by keeping chaſte to him in Body and Soul, admitting of no other Lovers but himſelf alone; and this Men and Women may do, tho' in a Married ſtate; for *Marriage is honourable, and the Bed undefiled, but Whoremongers and Adulterers God will judge:* This Doctrine may ſeem ſtrange to the World, but I have good ground for what I ſay on this account, which is our Saviour's own words to his Diſciples, as I remember, in his Diſcourſing of the Reſurrection, ſaying, *There be ſome that be Born Eunuchs, and ſome that are made ſo by Men*; but there is ſome who have made themſelves ſo for the Kingdom of Heaven ſake, yet all are not able to bear this ſaying, but his Diſciples were able to bear it; *To you*, ſaid he, *it is given to know the Myſteries of the King-*

dom, but to the World in Parable therefore to you, ſincere Chriſtians, deliver this, and not unto the World.

And that great Apoſtle *Paul* was of his Royal Maſter's Mind, and followed him in his ſteps of Holineſs and Chaſtity, wiſhing that all Men were as he was, to have power over their own Wills, to keep their Virgin pure, whether in Marriage, or out of Marriage, propheſying that the time ſhould come, *That they who had Wives ſhould be as if they had none, and they that uſed this World, as if they uſed it not*; and ſo in all things elſe, to witneſs God's Redeeming Power, as he ſaid to Virgins, that they ſhould be Holy in Body, Soul, and Spirit; *for your Bodies*, ſaith he, *are the Temples of the Holy Ghoſt*; and God hath ſaid, I will dwell in them; *ſhall I then take the Temple of God*, ſaith he, *and make it the Member of a Harlot*, God *forbid*.

The Apoſtle *Paul* had to do with as unholy a People in his time as we have in ours, which made him ſorely complain of ſome; he was fain to give them Milk inſtead of ſtrong Meat, and as it were, parlying with them of what inconvenience did

ttend the ſatisfying their inordinate
, what incumbrance it brought upon
em; and it's certainly ſo, as it is to be
ſeen daily with our Eyes, the Miſeries and
Sorrows the poorer ſort brings upon
themſelves, who are under the Curſe in-
deed ſeveral ways, getting their Bread
with the ſweat of their Brows, being dri-
ven out of Paradiſe into the Earth, and
alſo bring poor Infants into the World to
know an Ocean of Sorrows, which muſt
lye heavy at their Doors who is the Cauſe,
and as they grow up in Age, ſo in Sin
and Wickedneſs, and then become the
multiplying Brood of the Ungodly: And
the Middle Sort and Rich are not with-
out their Trials and Afflictions on this
Account; for how many of their Chil-
dren of all ſorts, both of Profeſſors and
Profane, comes to utter Deſtruction? For
how rare a thing it is to ſee any ſoberly
inclin'd among a multitude? But not one
in a Thouſand comes ſo to fear God as to
keep his Commandments; then ſee what
Pains the Chriſtians of our time take to
increaſe the Devils Kingdom: But for
the Elderly and Aged, whoſe length of
Days ſhould have taught them the Mor-
tification

tification of their Luſts, for them Live in that Beaſtial Nature they worſe than the Beaſt that periſheth, who, once a Year for Propogation, but no further. Therefore, the Beaſt ſhall riſe up in Judgment againſt all Mankind in that Nature; but it hath been ſaid of Old, *The Woman ſhall be ſaved in Child-bearing*. Yes, verily ſo ſhe ſhall, but what Birth is it that muſt bring Salvation to her? I hope none is ſo Ignorant as to Imagine it to be a Fleſhly Birth; for then all the Women in the World that bear Children, Baſtards or any, muſt be ſaved: Therefore it's plain, that that is not the Birth ſhe is to be ſaved by; but the Bleſſed Babe that was Born in a Manger, is he which brings Salvation, which the Inn would not Entertain; it being ſo full of Gueſts, ſo full of Luſts to Satisfie, ſo full of Worldly Cares and Cumberances, how to be Rich, how to add Houſe to Houſe, Land to Land, and One Thouſand Pound to another. So here's no room for the New Birth, the Babe of Life, the Immortal Babe, the Begotten of the Father that brings Salvation, to be Brought forth but among the wild Beaſts, it muſt

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till the Visitation from on High, and the Seed of the Woman shall bruise the Serpents Head; the holy Seed, whose Substance is in it, which is engendered in the holy Womb of the pure, chaste, undefiled Virgin, which must Bring forth this Lamb of God that takes away the Sin; this Glorious *Emanuel*, who is appointed for this great Work, to Kill the Serpent and his Seed; and for that End hath he tasted Death for every Man, that we through his Death, by being partakers thereof, might have Everlasting Life. And here comes in the Restoration out of *Adam*'s Fall, by being Baptized or Plunged into his Death, to Die with him upon the Cross, being fully resolved to suffer with him the Wrath and Anger of the Father: Here's the Faithful Spouse! Here's the Beloved Lady, who is so inflamed with her Beautiful Lord, that if he who is the Chiefest of Thousands to her Die, she the Faithful will Die with him; if he is Wounded and Pierced, she'll be so too; if he go down into Hell, she'll take fast hold of him, and go down with him; for where his Presence is, there's her Heaven, as *David* said, *If I go down*

into

into Hell, thou art there. Not unlike was *Pompeia Paulinas* Love to *Seneca* Noble Husband, whom *Nero* put to Death, that ſhe refuſed to Live when he was Dead; as the Hiſtory reports, her Veins was cut as well as his; but *Nero* hearing thereof, fearing her Death would bring him great Reproach, becauſe of her Noble Alliance in *Rome*, ſent with all ſpeed to have her Wounds ſtopt, that, if it were poſſible, to ſave her Life; which, tho' ſhe being half dead, was done, and ſhe, againſt her will, lived; but always with a pale hew, and wan complexion of Face, to declare how much of her Life was gone with *Seneca* her Dear Friend, Philoſopher, and Husband.

And had this great *Roman* Lady ſo high a Value for an Earthly Husband, becauſe of his Worth and Goodneſs, as not to value her own Life for his ſake? And ſhall we be ſhorter than ſhe in our Duty and Affection to our Heavenly Husband? And ſet a higher Value upon the vain Enjoyments of a ſinking, periſhing World, than not to give up our Lives to the Death of all that is in it, for his ſake who Died for us; yet, ſaid our Lord, *he that will*

ſeek to ſave his Life ſhall loſe it, but he that gives up his Life for my ſake ſhall find it, and receive an hundred-fold of the Dear Enjoyments of his Raviſhing Love, which out-ballanees all the fiery Trials, Temptations, and Tribulations; for as they go through the Valley of Tears, they dig up Fountains, and as a Spring it all appears when thou fills their Pits; and if it were not ſo, the Soul would ſink if it did not drink of the Brook by the way: *They that wait upon the Lord ſhall renew their ſtrength: I will ſtrengthen*, ſaith he, *the weak Hands, and feeble Knees:* In this ſtate the Soul is Heir to all the Promiſes; they are all *Yea* and *Amen* in Chriſt, the Way, the Truth, and the Life, who ſets free from the Law of Sin and Death.

And here the Soul is not kept in Bondage in things here below, but as it is called out of *Egypt*, ſo it's delivered out of the Houſe of Bondage; and ſo the Bond-woman and her Son is caſt out, and the Free-woman kept in; *Jeruſalem*, from above the Mother of all the Faithful; and as you go through the Valley of Tears, this fiery Baptiſm, you ſhall be led down with him your Beloved Lord into

into the Pit; but fear not, for it is with him you muſt ſuffer, and with him you muſt obey, that in all things he may be with you, and you with him; for he is the Election, therefore make him ſure to your ſelves, both in Life and Death, then ſhall you be changed with him; and tho' he go down in the lower parts of the Earth in the Carnal, he ſhall raiſe you Spiritual; tho' ſowed Weak, yet raiſed in Power. If you riſe not, but with him, as he raiſes you; if you caſt not off the Yoke, nor fly the Croſs, as many have done, nor heal your own Wound; for tho' your Wound may be Mortal, yet the Cure is Immortal; and what tho' you go down in Shame and Reproach, as your Lord and Maſter did before you, yet ſhall you be raiſed in Glory, and covered with Immortal Honour, and Eternal Life, with Power and Strength to fulfil the Will of God, and the Anſwer of a good Conſcience, which through this fiery Baptiſm, and holy Reſurrection, you ſhall attain, as a Servant of God ſaid, *I muſt decreaſe, but he ſhall increaſe: I Baptize you with Water, but he ſhall Baptize you with Fire, and the Holy Ghoſt, whoſe Fan*

Fan is in his Hand; he ſhall thoroughly purge his Floor, and gather his Wheat into the Garner, but the Chaff he will burn up with unquenchable Fire: When this work is done, all the work of a Chriſtian is done.

Now comes in the firſt Reſurrection of whom the ſecond Death ſhall have no Power; for as you have gone forth weeping, carrying precious Seed, ſo now you muſt return with Joy, and bring your Sheaves with you; for here, in this Fiery Baptiſm, which hath been the Furnace wherein you have been melted and tryed, the Droſs is left in the Furnace, and you are come forth as the Gold Seven times refined; wherefore now you are fitted for the Society of Angels, and the Spirits of Juſt Men made perfect; you are come to God the Judge of all, where you ſhall be attended with his Glorious Preſence, and the Raviſhing Enjoyments of his higheſt Love; and here ſhall be given you the Garment of Praiſe for the Spirit of Heavineſs; your Fellowſhip and Communion ſhall be with the Father and the Son, Night and Day Viſions and Revelations attend you here; for here the old Heavens

vens and Earth are paſt away as a Sc
and all things are become new ; new He
vens, and new Earth, wherein dwe
Righteouſneſs, and wherein you ſhall ſee
the Glory of God, and ſing the Songs o
Moſes and the Lamb, *Hallelujahs* for Eve
Amen. But ſtill I hope you underſtan
how you came by this Heavenly Manſion
that it was through Chriſt the Way, tho
rough the Humanity of Chriſt, and no
to climb up to the Deity, before you have
hardly entred into the Humanity, how
much leſs than to go through the whole
The perfect Death of the Body of Sin,
ſuch are Thieves and Robbers that climbs
up another way than through the whole
Humanity ; theſe of all Sex, ſteals the
Word from their Neighbour, and ſay,
The Lord ſaith it, when he hath not ſpo-
ken to them ; theſe can prate like Parrots
of the Death, Sufferings and Reſurrecti-
on of Chriſt, and pride themſelves with
their Tongues being covered with the
Mantle of Chriſt, and ſo deceive the Peo-
ple ; therefore to you, who are here, of
all Sorts and Sects, whether in Gather-
ings, or out of Gatherings, without re-
ſpect to Perſons, who are guilty of this

foregoing

regoing Iniquity, I have this to say to
ou, the time is swiftly coming upon you
in which it shall be said, *Friend, how
camest thou hither without thy Wedding-
arment*; that is, the Humanity of Christ,
hich makes the Soul ready: And you
o are got to the uppermost place with-
bidding, shall with Shame and Con-
sio of Face be brought down to the
ot oc; you shall be brought down
om your high Places in that Day, and
Lord alone shall be exalted; and
in vain shall you cry, Lord, we
e eat and drunk in thy presence, we
come to e highest State, to Perfe-
ion it self; the Answer will be, But
*me you thither? Depart from me ye
f iniquity, I know ye not*; yet it's
e the Soul may have been once in
a state as it boasts of before Christ;
is, to have eat and drunk in his Pre-
sence, and cast out Devils; that is, over-
come some of its Sins, Lusts, and Cor-
ruptions; but here was its Misery, it
look'd upon it self as something in this
Work, and so fell to Loving and Admi-
ring it self, thinking now I have done e-
nough, now Soul take thy Ease, thou art

increaſed with Goods; and thus inſ
of going on in a watchful ſtate to incr
its Talent, it lays it up, or buri es it;
then Soul take thy Reſt indeed, go
Sleep; and here it is in this ſtate of S
rity, that the Enemy comes and ſows
Tares, which is Pride, Arrogancy,
Deceit; here the Soul looks upon it
to be ſomething; I am Rich, and
creaſed with Goods, I have Gifts, Pa
and Eloquence, I can uſe my Tongue
will exalt my ſelf by domineering
throwing down others; I am above
Law; nay, above Chriſt; what are
Sufferings of Chriſt to me? I am abo
his Croſs, in the Liberty, I am at my ow
Hands, out of his reach, I am got to t
Godhead, above the Manhood, I am Ri

This State a Perſon who lately came out of the Countrey to the City, declares her ſelf to be in.

I want nothing, I ha
attained to Perfection
ſelf; but Oh! thou M
ſerable, Hear what th
Lord ſaith, *I will reprov*
thee, and ſet thy Sins in order before thee
and tho' thou exalt thy ſelf above the Star
from thence will I bring thee down: Ha
thou attained to Perfection, and goes u
and down hearing Lies, entertaining fal
Report

ports, Backbiting and Slandering the Innocent, Judging and Condemning the Juſt without Cauſe, and all this in Secret; alſo refuſing to bring forth the Accuſers; beſides abundant more thou art Charg'd with, not fit to be mention'd here. Now if this be Perfection in thee, then what is Imperfection? Let the Righteous Principle in all judge; where was thy diſcerning of thoſe whiſpering Spirits? How great was thy miſtake, to entertain Lies for Truth, Evil Spirits for Saints? This was groſs Darkneſs, and horrible Wickedneſs: I could have born theſe Lies, knowing him that is True, whoſe Shoe-latchets I am not worthy to unlooſe, that went before me through bad and good Report: But my end in reproving thee, in one reſpect is, if it were poſſible, to undeceive thee; the other is, the Glory of God; for it leſſens his Omnipotency and Glory, to call that Perfection which is ſo great Imperfection: And further, I muſt be ſo plain as to tell thee, that it ſeems to me thou art ſo far ſhort of Perfection, that thou doſt not underſtand what Perfection is; Perfection doth not conſiſt in ſpeaking much of God, or in having a large

Knowledge of God, ſo as to Diſcourſe with great and big words, as with the Tongue of an Angel, thou maiſt be a *Lucifer* for all that, and ſo wholly Imperfect; but it conſiſts in the deepeſt Humility Annihilating thy ſelf to Nothing, in the midſt of all thy Gifts, Vertues and Grace, which is unknown to me if thou haſt any, and take this for a Maxim, That the deeper thou art in Perfection, the leſs thou wilt boaſt of it, for it will declare it ſelf, if thou art ſilent: Perfection ſeeks not it ſelf in no kind whatſoever, but the Glory of God, and the Good of Souls; and there is no way for a Soul to accompliſh this, but by taking upon it the Humanity of Chriſt, his Paſſion, his Agonies of Soul in thy Soul; and not only to taſte a little the Bitterneſs thereof, and then get into Sloth, and idle Careleſneſs, and ſo to take up a Reſt by the way in the knowledge of that ſight, and then to aſpire and climb up to the Godhead; doſt thou think that ſmall Taſte, Glimpſe, or Light was given thee for that End? No, but for thee to ſee more clearly to the end of the Myſtery of the Godhead, in the Manhood, and not to climb up to his

Deity

alone, and leave his Manhood and behind; this brings the greateſt chief that can befal the Soul; it will juſt as if it lookt at the Sun in its full ſtrength, to dazzle and blind thee quite, that thou ſhalt neither ſee thy ſelf, nor it, for its Glory: But if we humble our ſelves to his Manhood and Paſſion, there he hath promiſed to ſpeak to us. *Go down*, ſaith the Lord to *Jeremiah*, *to the Potters Houſe, and there thou ſhalt ſee my Work, how I can make a Veſſel, and mar it again, if it doth not pleaſe me:* Yea, Lord, ſo thou canſt, I am a Witneſs of thy Power, that thou art the Potter, and I was the Clay; and thou didſt make me a Veſſel of Honour, as I thought, but I was broken in thy Hand; ſo thou returned and made me another Veſſel, as ſeemed good to thee the Holy ONE to make me, yet a Veſſel for thy Praiſe, tho' of another Faſhion: I muſt declare it, on this Occaſion, without boaſting, to the Glory of God.

There was a time in which, if ever any Enjoyed a Heaven upon Earth, I Enjoyed it then; I was as it were ſhut up in God, and as the Prophet ſaid, *He ſaw Men like Trees*, I ſaw them as Shadows;

I was Dead to the World, and Things in it, and only Alive to refuſed to have Society, tho' with beſt of Men and Women, as I thoug for my Fellowſhip and Communion was with the Father, and the Son, Day and Night, for which I withdrew my ſelf out of the City and Towns, into the Fields and Woods, where I ſpent my time from Morning till Night, in Contemplating his Glorious Power in all the Works of his Hands, and ſinging Praiſes and *Hallelujahs* to his Ever Bleſſed Name; I could not touch with the World; I did but once in that time Diſcourſe of God and his Kingdom, and it was as if I had committed Adultery with the Creatures, and defiled my pure Garments; altho' the Hearers ſo wonderfully affected, crying out, *Oh what Service ſhe might be to come forth in the World!* Here you may ſee that God may condemn, when Man juſtifies.

I am not able to declare the ſtate I was in at that time, Prayer was turned into Praiſe; for what I had Travailed in Pain for, I was now in the Poſſeſſion and Enjoyment of; I was in Unity with the whole Creation, my greateſt Enemies were

to me as my Deareſt Friends; I was
league with all the Beaſts of the Field,
s, Bears, and Tygers; I ſate in the
Field with the roaring Bulls as with
Lambs, and with the Birds I ſang Melo-
dious Praiſes; I took Care for nothing,
my whole Care was caſt upon the Lord,
believing He, whom I ſerv'd would take
Care for me, for I had overcome the
World, the Fleſh, and the Devil, and
had loſt my ſelf in God; Viſions and Re-
velations attended me Night and Day;
I always ſaw in the Night what the next
Day brought forth; the opening of the
Scriptures was wonderful, but I could
not write, being ſo fill'd with Raviſhing
Joy, yet kept in the deepeſt Humility be-
fore the Lord; I was as Innocent in reality
as a young Child, and it was impoſſible
to move me to Anger; I could not re-
prove for Sin, nor exhort to Righteouſ-
neſs, for all my Concern was with God,
Praiſing and Admiring him in all the
Wonders of his Glorious Works, Adoring
him in ſuch exalting Joys above a Mortal
Tongue to expreſs; my Sences were all
ſhut up in him; the Raviſhments of his
Heavenly Life and Love was ſo great,

that I was as it were ready to burſt vent, which was one occaſion of go remote into deſolate Places; yet in this High Enjoyment, I never ſoun Trumpet, or ever declared to any one how it was with me; but, I do believe, had I remained in this ſtate, it would have declared it ſelf, for to me the Marriage of the Lamb was come, and his Wife had made her ſelf ready, for now my Beloved was mine, and I was my Beloved's, under whoſe ſhadow I ſate down with great Delight.

But I had not been in this Heavenly Manſion half a Year, when the Enemy of Man's Eternal Peace, and Heavenly Felicity, that old Dragon, called *Lucifer*, caſt his Floods after the Woman to Devour the holy Child; but the Child was taken up to God, and the Woman left in the Wilderneſs, where ſhe hath been tempted and tryed; for as I told you, whilſt I was here Solacing in the Boſom of my Beloved Lord and only God, a falſe Report was raiſed of me, which through the earneſt Deſire and Over-perſwaſion of ſome Endeared Friends, I went to *London* to find out the Author, but in this thing I highly diſ-

pleaſed

d the Lord, tho' all my Enemies fell e me with Shame and Confusion of face, to the great Satisfaction of those my Friends, but to my unspeakable Loss: For, first, I disobeyed the Command of the Lord; and, secondly, I left that Great and Glorious VVork he had called me to, which was to have my Heavenly Communion and Fellowship with him the Ever Blessed, to touch and defile my self with such Evil Creatures; and then the VVork which I thought was wholly done, I was then to begin again, as if I had never gone through it, which was the Travail of my Soul in Watching, Prayer and Fasting, which hath been my Exercise ever since, and must be till the second Restoration, which I wait for; and of the Trials, Temptations and Tribulations, that have attended me ever since, I could write a Volume, and not declare the one half; yet in all this, the Angel of his Presence hath been with me, to guide me in the Way, and to bring me to the Place which he hath prepared; yea, the Lord is with me as a Giant, or as a Mighty Man, who hath and shall make my Enemies moulder away as the Dust; for he

is

is my Joy, and my Delight, his Glo[ry] Preſence is with me Day and Night; hath led me down into the Deep, where I have beheld his VVonders, and by his ſtrong Hand, and out-ſtretched Arm, he drew me from the Pit, and hath ſet my Feet on him the Rock of Ages, ſo that I ſhall never be removed; he hath eſtabliſht my going, wherefore will I praiſe him, becauſe he is Good, and his Mercy endures for Ever; he gives me Songs in the Night, Praiſes for Ever, he hath put a new Song into my Mouth, and upon every Trial he renews his Praiſes; therefore will I pour out my Heart and Soul into him, unto whom be Infinite Love, and Endleſs Obedience, Now, and for Ever, *Amen*.

And as I was telling you how he was the Potter, and I the Clay; and how he was making me a Veſſel of Honour, but I brake in his Hand, then he returned and made me another Veſſel, as ſeemed good to the Glorious God, the Holy Potter, *whoſe Works are deep, and his Ways paſt finding out*; and now he hath made me a Veſſel, and is fitting it for his Praiſe; Glory be to him for Ever.

And

this I propoſe to the Reader, whe-
his was not one Degree of Perfection
was brought to by the Power of God;
yet not ſuch a Degree, but that I fell
as *Adam* did, tho' not in the ſame thing,
but by diſobedience to that Heavenly Com-
mand, who had ſaid to me at that time,
I *am God All-ſufficient to Vindicate my own Name, walk thou before me, and be thou perfect, and I will make all thy Enemies thy Footſtool; for the Tongue that is lifted up againſt thee ſhall never Proſper*; which was fulfilled at that time, as I ſaid, to my great loſs. Therefore let all that Boaſt they ſtand, take heed leaſt they fall; for if I had taken heed, as I ought to have done, to the precious Word of the Lord, I had not fell.

I did not think ever to have Publiſh'd this, but that it ſhould have gone to the Grave with me in Silence; but becauſe there are ſo many, running to and fro, Crying, lo here, and lo there: Wherefore I ſet down this for that End, to be a Sea-Mark to ſome, and a Touch Stone to o-thers; to try their State, how far they are entred into the State of Perfection: For who are fully Perfect, never falls more.

There-

Therefore let no one Boaſt it
putting on his Harniſs, as if they h
it off, for the Day will declare every
Work, of what ſort it is. And this, l
thoſe be aſſured, whom it doth conce
the nearer to Perfection, the leſs they will
Boaſt of it; for I ſay again, it will declare
it ſelf; And, had I ſtay'd a little longer,
I was ſo Inflamed with the Burning Love
of God to all Mankind, that I had Poured
it forth in the Streets as I went along, not
his Wrath and Indignation, but his Infla-
ming, Melting, Diſſolving Love, which
had Iſſued it ſelf forth in ſuch a healing
Life, that Miracles would have been
wrought thereby: For Oh! the earning
and melting Bowels that I have had to
poor Orphans, as they have lain in the
Streets, almoſt Eaten up of the Evil and
other Diſtempers, which I have Cried to
the Lord to heal them: I thought, if I had
had a little more Faith, it would have been
done. I have had numberleſs returns of
Prayer, and I am ſure, whoever comes to
the State of Perfection, ſhall have the Pow-
er attend them that Chriſt Jeſus had to
work Miracles; they ſhall alſo be healed
themſelves in Body, Soul and Spirit; no
Sickneſ

neſs ſhall attend them, none of the Diſeaſes of the Land ſhall cleave unto them.

Although this is the Miracle of Miracles, the Change of the whole Man, his Reſtoration out of his fallen State, to be Tranſlated out of the Earthly into the Heavenly, where the Tempter can come no more. Wherefore let none deceive themſelves, to think they are what they are not, but come down from your Exalted Imaginations into the low Valley, the Valley of *Achor*, where God will try your Works; and if you can abide Devouring Fire, and dwell with Everlaſting Burning, then are you Stones fit for God's Building, not elſe; for God's Houſe muſt be Built with Tried Stones, and the Stone which the Wiſe *Babel* Builders have Rejected, is now to be made the Head of the Corner, becauſe it is a tried Stone Elect and Precious. Therefore try and prove your ſelves; for the nearer you come to God, the deeper in Humility; the more you Love God, the more you will Hate and Abhor your ſelves, and all Self-intereſt; the World, inſtead of being your Delight and Pleaſure, will be your

greateſt

greateſt Burden; all things will be v
beſides the Injoyment of God alone:
as it is with thoſe that are next to a Kin
ſo will your whole attendance be to th
Pure Divine Spirit within you, giving no
admittance for any to go in or out, but
what belongs to that Secret One, all wan-
dring Thoughts and vain Imaginations
will be reſiſted and put by for that End,
to defend and preſerve that Holy Spirit
from all manner of Contumelies and In-
juries; and if thou wilt have it to pre-
ſerve and Honour thee, thou muſt give
up thy whole Strength to Love, Serve and
Obey him; for here the Soul muſt give
up it ſelf with all its Power and Strength
into the Hands of God, for otherwiſe it's
impoſible to be Saved out of the Horrible
Pit of Deſtruction, as it was ſhewed me
in a Viſion of the Night, *For God Speaks*,
ſaith *Job*, *to Man in Viſions of the Night*,
*when deep Sleep is upon him, and Man pre-
ceives it not.*

Thus it was with me, I ſaw my
ſelf ſtand over a deep and dangerous
Pit, upon a very narrow ſlip of Wood
which lay a croſs the Pit; which, if
I had ſtirr'd or mov'd, I had fallen in-
to the Pit; I Cried out aloud with a Ve-

ment and Lamentable Cry for help, none would come; although I look'd to the right Hand and to the left, where few Creatures; but at the laſt, tho it was long, and I could ſtand no longer, but juſt falling into the Pit, in the twinkling of an Eye, there appeared a mighty Man of a wonderful Stature, I thought I never beheld the like for Height and Bigneſs, neither in Form or Figure, with a bright Shining Light, Glorious to Behold, about him, and ſtood before me by the ſide of the Pit, and ſtretched out his Hand to me, and bid me give him my Hand, which I did; then he bid me give up my ſelf to him with all my Strength, and with all my Might; and the Force, Might and Strength I gave up my ſelf to him in, I cannot compare with any thing in this World, but a Woman in the ſtrongeſt Travail and greateſt Pain that ever was known, to bring forth a Child into the World; for, notwithſtanding his ſtrong Hand, and out-ſtretched Powerful Arm in pulling me to him; yet was I fain to Labour with ſuch unutterable Force and Strength, to give up my ſelf to him, or elſe I could not have been ſaved out of this horrible Pit. This

This was a wonderful Discover
me of the Way of the Lord in M
Redemption, how he must work ou
Salvation with Fear and Trembling,
how Man must joyn with God in
Work, and so to be Workers togeth
as the Apostle *Paul* saith, and this sig
fies the Labouring in the Vineyard, and I
proving the Talent, and helping the L
against the Mighty: Yet in all this gr
Work, the Creature must be nothing
it self, and before the Lord; but t
Lord must be all, and the Creature n
thing: For it hath done nothing b
what was Commanded it, and this stri
it of all its own Works, Gifts and E
dowments, and so the Soul stands empt
and naked before the Lord, waiting fo
his Mercy; for seeing the Creature with
out him can do nothing, what hath it t
boast, that is, of its own, but its Infirmi
ties; for could I have help'd my sel
when I was falling into the Pit, then i
had not been the Lord; but I stood help
less, poor and miserable, Crying to th
Creatures for help, but none came; tho
I looked to the left and right Hand, bu
no help whilst I sought it from Man;

but

. when I Cried to the Lord, he appear-
as a Mighty Man, which fulfils that
romiſe, *I have laid help on One that is*
Mighty: And again, *Call upon me in the*
Day of Trouble, and I will deliver thee, and
hou ſhalt Glorifie me. Then it's not unto
s that the Honour belongs; no, but to
ny Glorious Name be Endleſs Praiſes.

So here's nothing to the Creature, but
hame and Confuſion of Face, when it
omes before the Lord. *Oh then,* ſaith
acob, I am not worthy of the leaſt of all
ny Mercies: What am I, and what is my
Fathers Houſe, ſaith another. And here
he Creature Nothinginſing it ſelf, and
ntring into its own nothing, its firſt
riginal, and ſo ſits in the loweſt place,
s the Maſter Commands, and as he him-
elf was their Example, who Humbled
imſelf to the Death; and in this State
were all the Prophets and Apoſtles kept
n; in all their Riches of Gifts and Gra-
es, One Crying out, *My Leanneſs, my*
eanneſs! Another Cries out, *I am like an*
wl in a Deſart: Another, *Oh wretched*
an that I am: Another, *I am not worthy*
unty his Shooe Latchet: Again, *I am*
He: Another, *Though a King, I am*

Poor and Needy. Now ſhall any preſ
in their Proud, Exalted, Lordly, *Luc*
an Spirit to ſay, This is a feigned Humi
God will Silence that Tongue that ſ
utter ſuch Blaſphemous Lies.

Wherefore go on, thou Soul, who
thou art, and be not diſcouraged;
but in his Footſteps of Obedience, an
Jeſus Feet, as a ſecond *Mary Magd*
and thou art ſafe enough; what, tho'
Enemy in a Scoffing Vaunting, *I*
Spirit ſay, What's She? What's her W
If a Fox go up the Wall, he ſhall break it
Neh. 33. Let it be ſo, Lord, if the W
be of Man; but if it be of God, an
Glory the Foundation thereof; then
the Cunning Fox, with all his Craft
Subtilty, run to and fro, and try to th
it down.

Therefore, go on, Oh my Soul, an
you Holy Builders, whoſe Building
Foundation is God; lay but the S
which the wiſe cunning Maſter Build
have Refuſed, at the head of the Cor
of your Building, which is Chriſt,
Rock of Ages, the Elect and Prec
Stone; let him be the Beginning
End of your Work, and then let
ſh

Nah's Rail, and *Sanballat* Mock, *Tobiah* the *Ammonite* Lye and Jear, the Lord ſhall be with you to the Diſappointing and Confounding of all your Enemies: For did his Power, Wiſdom and Strength attend an External Houſe, whoſe Materials were all External, and Men the Builders; all which was but a Repreſentation of the Internal Work, and will he not be with you in his Power, Wiſdom and Strength, in the Building his Houſe from above, the Heavenly *Jeruſalem*, the Holy City of the Living God, whoſe Builder and Maker is God himſelf: And ſhall not his Powerful Preſence be with you, if you Faithfully follow him, the Captain of your Salvation, with the Sword of the Spirit in the one Hand to keep off the Enemy, and the working Tool in the other to build the Temple of his Holineſs, and repair the Breaches thereof; for are ye not the Temples of the Holy Ghoſt, and hath not God ſaid, *I'll Dwell in them*; why are ye then ſo ſlack in bringing back the King to his Holy Habitation, I mean the King of Glory. Open therefore, ye Everlaſting Doors, and let the King of Glory in, was *Ezra*, *Nehemiah*, and the

reſt of the *Builders*, ſo Vigilant and mirable Diligent in the External *Build*ing, as to VVatch and VVard Night and Day, with their *Swords* Girded upon their Loyns, and ſo Builded, VVatching in the Night, and Labouring in the Day, not putting off their Cloaths, but for the VVaſhing: Notwithſtanding their publick and ſecret Enemies, who lay in a *Buſh*, to Deſtroy them, that ſo the VVork might Ceaſe; yet how did the Lord Diſcover their Enterpriſes, and delivered them that ſerved him, and how did the Enemy *Serpentine Spirit* try every way to put them into Frights and Fears, raiſing Falſe and *Scandelous* Reports, and all to Accompliſh their Malice againſt God, that the VVork of the Lord might Ceaſe; but notwithſtanding all the Trials, Temptations, Mocks, Scoffs and Jears of their Malicious Adverſaries, and the Falſe *Brethren* that joyned with them; yet how Couragiouſly and Valiantly did they go on, and never ceaſt, till the VVork was Finiſhed, and then how was their Mouths fill'd with Praiſes in ſuch abundance, that in rapture of Joy they Cried out, *Praiſe his Glorious Name,*

Name, which Excels above all Thanſgiving and Praiſe; this is a great Figure and Type, there is not a greater in all the Holy Scripture of the Internal Work of the Soul: And was the Lord thus with his Servants in the Outward Work, and will he not be with you in the great Work of Regeneration, and the new Birth; yea ſurely, he will certainly be with you, if it be in Deed and in Truth, then New, and not the Old under the Title of the New; for many Deceivers are gone out, Crying, Lo here, and Lo there; but go not you out after them, but keep you on your Watch-Tower in the Day, and in your Wards in the Night, and never reſt till the Houſe be Built, the Temple Finiſhed; that he may fill it with his Glory, and then your Eyes ſhall ſee how far the Glory of the latter Houſe Exceeds the Glory of the former; and here you ſhall be ready to meet your Lord, as a Bride Adorned to meet her Husband in the pureſt Chaſtity of undefiled Souls: And this is the Glorious Day which all the Prophets Propheſied of to the pure in Heart, to them who are come forth of

the Furnace Purer than the Gold Seven times Refined, to those Holy Ones who have followed their Lord through many Tribulations, and Wash'd their Long-suffering Robes, and made them White in the Blood of the Lamb; these are they to whom the Glorious Day shall appear, here's the joy of his Salvation; the Meltings, the Dissolvings, the Raptures, Extacy, the Imbraces, the Melodious Praises, the Heavenly Hallelujahs, the Communion of Saints, the Fellowship of Angels, the giving up Body, Soul and Spirit; all into the Hand of this Supream Good to be Deiformed, being Raised above Nature, to a State of Incorruption and Immortality; and by this means become Instruments of the Endless Glory of God, the Portion of all those who follows the Example of our Dearest Lord Jesus: But what is all this to the wicked and ungodly, who casteth his Law behind their Back, to what End is it for you to desire it; for the Day of the Lord shall be Darkness, and not Light, to you who will not part with your Sins, but hugs them in your Bosom, till the

Day

Day of your Death, and then to be Summons'd up to the Bar of Judgment; and all you falſe Tongues, Whiſperers, Backbiters, Slanderers, falſe Accuſers, Judgers and Condemners of the Juſt, and Juſtifiers of the Wicked; you Proud in Heart, tho' not in Habit, who are covered with the Mantle of Chriſt; to deceive, if it were poſſible, the very Elect. The Day of the Lord ſhall be Darkneſs, and not Light, to you, wherein you ſhall ſtumble and fall.

A Dark and Gloomy Day, a Day of Dread and Fear, Terrour, Horrour, and Amazement to you, luke-warm, of all ſorts; and, tho' you run to the Rocks and Hills to cover you, yet in vain; for all Covering ſhall be too ſhort, and you ſhall be ſtript Naked and Bare.

I have ſeen the Day of the Lord as Fire and Brimſtone upon the Wicked; and I have ſeen the Heavens Open, like the two Leaves of a Door, and the Vials of God's Wrath, and fierce Indignation, Pour down upon the Earth, as Water out of a Mill-pond, when the Flood-gate is firſt Opened; and when I ſaw it, I fell upon my Knees, with my Eyes look-

ing up to Heaven, wringing my Hands, and Crying out moſt Vehemently, ſaying, *Mercy, Lord, Mercy! Oh Righteous God, be Merciful, for thy Mercy Sake: Stop it, Lord, ſtop it: Oh Mercy, Mercy, Mercy! For thy Infinite Compaſſion Sake*, be thou Merciful: And thus I continued for the ſpace of half an Hour; yet I ſaw it not ſtop'd; neither is this that I mentioned in my laſt *Book*: Oh the Dreadful Sights I have had of the Judgment of God, which are to be Executed in the World, now in theſe latter Days; and alſo of the Glorious Reign of Chriſt in the Earth, of the many Revelations thereof; I ſhall mention one here, but I am not able to give you a Deſcription as it was, for it is beyond my Tongue of utterance.

'I, and a few more Women with me 'were in a Glorious Place, where there 'was a *Bed*, and in the *Bed* there was 'a Woman, and the Woman had Tra-'vailed, and brought forth a Child, 'which was a Son: The Woman was 'All-Glory, the Child was All-Glory, the 'Bed All-Glorious, the place where we 'were was All-Glorious, far beyond the

'Sun

Sun in its full ſtrength, far beyond the Poliſh'd Gold; and I, with the Woman 'that was with me, ſitting a little from 'the *Bed* ſide; there is no Tongue can 'declare our State; we were Tranſlated 'into a Glorious Shining *Brightneſs*, and 'new Angelical Bodies, fill'd with Un-'utterable, Heavenly, Raviſhing Joys, 'and Sounding Melodious Praiſes, in-'wardly, in our moſt inward Parts; but 'no Sound, or Voice to be heard out-'wardly: My Soul being ſo fill'd with 'this Raviſhing Glory, that my Body, 'tho' new, was ready to burſt, as a Veſ-'ſel that's fill'd with New Wine, which 'wanted Vent, and being ſo fill'd with 'this unutterable Exalted Joy and Infi-'nite Glory; I, burſting out, ſaid, *O my God, is it come, meaning the Glorious Day*; 'The immediate Anſwer was, *Not yet*: And this Appearance was about the time the *Qneen* Died.

And thus, I have had the Manifeſtation of his Righteous Judgments, which are to be Executed in the Earth, in his appointed time: He hath alſo been pleaſed to give me the Revelation of his Mighty Appearance in the Earth, to Reſtore Mankind

kind out of his fallen State, and from the Tincture of his Love in my Soul, which hath been the Occaſion of my great Travel and Labour, to put Souls in the Way wherein God will be found, to attain this great Salvation; and which ought to be the VVork of all ſuch as Propheſie or declare of the Kingdom of Chriſt entring into its Succeſſion, to Labour mightily with Mankind, to prepare for his coming; for they cannot but underſtand how terrible a Day it will be to all the Workers of Iniquity; tho' to thoſe that waits for his Appearance out of Sin, *ſhall the Son of Righteouſneſs ariſe with Healing in his Wings, and they ſhall go forth, and grow up as fat Calves in the Stall, and ſhall tread down the Wicked, as Duſt under the Soles of their Feet, in the Day that I ſhall do this, ſaith the Lord of Hoſt*, Malachi, 4. 2, 3. But to the VVicked (ſaith God) *the Day cometh that ſhall burn as an Oven, and all the Proud; yea, and all that do Wickedly, ſhall be Stubble; and the Day that cometh ſhall burn them up, and ſhall leave neither Root nor Branch, ſaith the Lord of Hoſt:* So you hear what a Dreadful Determination there is againſt the

the Wicked of all Sorts, without Respect to Person or Sect; to the Proud, and all that do VVickedly: Now what a wonderful Concern ought there to be upon you Ministers, of all sorts, that the People may be found in a Posture, suitable to meet the Lord; in this the Day of his most Terrible Appearance, wherein he will be as a Refiners Fire, to Purge the Sons of *Levi*, and to Refine them, as Gold is Refined: Now, whether this great VVork doth not lye on your part to be done, before the Day of his coming, that there may be found that in you, and them, that can stand in devouring Fire, and dwell with Everlasting Burning; which you know there is nothing can, but that which is pure, as the three Holy Children VValk'd in the midst of the fiery Furnace, Praising God, and not so much as their Cloaths Singed, or the smell of Fire upon them; but you know the same Fire Devoured their Adversaries; wherefore, I say, that this is the VVork of our Day, that there may be nothing found in us that the Judgment is to, that his Anger can take hold of, then happy shall we be, then, *Come, ye Blessed of my Father, Inherit*

inherit the Kingdom prepared for you; ent you into the Joy of your Lord. VVherefore, I ſay again, you Miniſters have a great Charge lyes upon you, to perform your Duty to God and Man, to ſee that ye walk in all things like your Pattern, both in Life and Doctrine, that your Doctrine be ſuch as to Kill Sin in the Birth, before it be brought forth; nay, in the Conception, that the Root and Ground of Iniquity may be removed, that the good Seed may be ſown in the good Ground, that it may bring forth to God an Hundred fold.

And all you, who profeſs your ſelves the Miniſters of Chriſt, ought to have a wonderful Care what Doctrine you deliver to the People, that it be ſound, and without mixture, that it be the very ſame with the Doctrine of Chriſt, without Equivocation, or private Meaning; for here hath been the Miſchief to all Mankind, the Iniquity of their Teachers in this thing, which God himſelf heavily complains of; telling them, *they gave for Doctrine the Precepts of Men.* Wherefore, none ought to give out to the People any thing but what makes for God, and the

increaſe

increase of his Kingdom, which is the Doctrine and Life of Christ; and not to speak or write the Conceits and Imaginations of their own Brain: For is not this the Imagination of your own Brain, to imagine that Christ Died for your Sins, and you are to be Saved by his Merits, without the Power of his Life working you into the *New*, and out of the *Old Nature* of Sin and Iniquity.

That Great Apostle *Paul*, makes a distinction between his Words and the Lord's Word; for tho' he had to do with a People that would have slighted Christ, the Gift of God, and turned back again to magnifie the Law; altho' Christ was the End of the Law, for in him the Law was fulfilled; and now some of you are as much in the Extream as they, for you throw away the Law, which is Holy, Just, and Good, if not abused: For, say you, 'God Justifies Sinners by the Righ-'teousness of another, by the Obedience, 'and by the Sufferings, and by the Death 'of another this is Miracle, say you; but the Law of Righteousness that was given at first; that Law, Do this and live; be thou holy, be thou perfect, and thou shalt have

have the Reward of it; here is nothing anſwering to Miracle, ſay you, which is your great Miſtake: For if Obedience to the Will of God is not Miracle, what is? Will Chriſt's Obedience to the Father perfect the Soul's Work, without the Soul's Obedience to Chriſt? The Law in it ſelf made nothing perfect; but Chriſt, being the End of the Law, the Law was fulfill'd in him; be thou holy, Chriſt was holy; be thou perfect, Chriſt was perfect; ſo he was the Perfection of the Law, in him the Law was perfected: Here Chriſt hath done the Will of God, *Lo I come, as it is written of me, to do thy Will, O God:* Now Chriſt hath fulfilled all that was commanded the Creature in the Law; is there nothing now for Man to do? Yes ſure there is, to come to Chriſt; he calls, *Come unto me all you that are weary* (with toyling under the Law) *and heavy laden,* (ſtill with your Sins) *come unto me, and I will give you reſt; take my Yoke upon you:* What was Chriſt's Yoke, was it not his Fire-Baptiſm of Sufferings, Death, and Reſurrection? You have toyled all Night but caught nothing, while you were under the Law; but

ut now, caſt your Net on the right ſide of the Ship, and you ſhall find: Take my Yoke upon you: So you ſee here's a Yoke ſtill, tho' you are from under the Law: Take up my Croſs, deny your ſelves; but take notice, you muſt confeſs me before Men, or I will deny you before my Heavenly Father: Confeſs thee, may ſome ſay, ſo we do daily externally; the Anſwer is, but that will not do your Work now with me, you have had enough of that under the Law; but what hath it profited you, now you are come to me, the *Grace of God which teaches to deny all ungodlineſs and worldly Luſts, and to live Righteous and Holy in this preſent evil World*; this is the Effect of this Grace; and then, if my Grace takes this Effect, it brings Salvation, but no other ways.

And thus by Grace ye are Saved, that works out the old, and works in the new, ſo here's works ſtill, Works of Holineſs and Righteouſneſs, for the Grace of Chriſt doth not make void the Law, but hath fulfilled it; otherwiſe God would deſtroy his own Works, which he doth not; but only makes it of another Faſhion; for in the Law the Power was wanting;

ing; but in the Grace of God is the Po
of God placed, which is Christ Jesus,
Grace, Wisdom, and Power of God,
to as many as received him, (the Grace i
their Souls) *to them he gave Power to*
come the Sons of God: But to them t
refuse this Gift of God to be their Teach
and Leader out of Sin, or turns this pre
ous Grace into Wantonness and Lasci
ousness, Pride, Pleasures, and world
Lusts, to them it is no Saviour, but
Judger and Condemner; for do you thi
this Grace of God, which hath appear
to all Men, is an idle Grace? You a
grosly mistaken, it's a working Grac
you must work with it, or else it will n
work with you; and what is your work
You must give your selves all up to Go
for him to work his own Will in you; an
to this, you must Watch and Pray contin
ally against the Tempter, that when you
Lord comes he may find you waiting upo
him for his Power, to resist and overcom
the Devil and all his Works, the Pomp
and Vanities of this wicked World, an
all the sinful Lusts of the Flesh, and t
keep God's holy Will and Command
ments, and walk in the same all the Da

of your Lives, and this is a ſtate of Perfection: And is there no Reward for him that is found waiting? Oh yes, *Bleſſed is that Servant, who when his Lord comes ſhall find him waiting, he will make him ſit down at Table, and gird himſelf, and ſerve him,* Luke 12. Again, and again, *Well done thou good and faithful Servant, enter thou into the Joy of thy Lord*: Saith another, *Verily, there remains a Reward for the Righteous*: And ſaith our Lord, *He will make him Ruler over his Houſhold, and over all that he hath.*

Oh, what Precious Promiſes of Reward is here! He will not only make him Ruler over all the Land of *Egypt*, as *Joſeph* was; but over the *Egyptian* Darkneſs which blinds the Soul, that it cannot ſee its way to God, over his own VVill, Deſires, and Evil Inclinations: As the Divine Beggar, (if it be lawful to give that Title to a Mortal Man) it was to him, who ſaid to *S. Thaulerus*, another Excellent Man, Titled a Famous Divine, who by the ſpace of Eight Years had continually importuned the Lord by Prayer, conceiving he wanted the right Knowledge of the Truth, notwithſtanding all

his Humane Learning, and ſpent who
Nights therein, begging of God to
him know Him, and know himſelf, a
to ſhew him any Man that might tea
him the VVay of Truth; and, on a ce
tain time, when he was inflamed with
moſt vehement Deſire thereof, a Voi
from Heaven thus ſpake unto him;
forth, and there thou ſhalt find a Man th
can teach thee the Way of Truth; and,
ing forth, he found there a certain B
gar, with patcht and torn Apparel,
with dirty Feet; to whom, by way
Salutation, he ſaid, *God give thee a go*
Morning: The Beggar replied, *I do*
remember I ever had an evil one; and th
he Anſwers to all his Deſires and Queſt
ons, inſomuch that this Learned Ma
was Aſtoniſhed, and deſired him, now a
laſt, to ſpeak more plainly, which
Beggar did, moſt Excellently unfolding
the Myſtery thereof, the whole being too
much here to relate, I ſhall only mention
the latter part: Then ſaid the Beggar to
Taulerus, Thou ſaiſt moreover, that God
would be pleaſed to make me Happy; where-
unto I anſwered, That I had never been m
happy; for I am fully reſolved, through h
Grac

Grace, to adhere, and only to cleave to the Will of God, as the beſt, and abandoning my own Will, into which I have ſo wholly poured out my own Will, that whatſoever he wills, that I will alſo; and for this Cauſe, as I ſaid, I was never unhappy; ſeeing that I will cleave to his Will only, and have wholly reſigned my own proper Will: To this *Taulerus* anſwered, *This is very ſtrange; but what, I pray thee, wouldſt thou ſay, if the Lord of Majeſty would Drown thee in the Bottomleſs Pit, wouldſt thou then be content with His Will?* The Beggar ſaid, *Drown me in the Bottomleſs Pit! Why certainly, if he ſhould, I have two Arms by which I would ſtill embrace and claſp faſt about Him; the one is,* True Humility, *and that I lay under Him, and by it I am united to His moſt Sacred Humanity; the other, and that is the Right Arm, is* Love; *which is united to His Divinity; and by this Love given to me, from Himſelf, I hold Him ſo faſt, that he would be forced to go down to Hell with me; and it were much better for me to be in Hell with God, than to be in Heaven without him.*

By this Diſcourſe *Thaulerus* learned, that the moſt Compendious VVay to God, is

a true Reſignation, with profound H
mility.

Hereupon, *Thaulerus* ſpake again to th
Beggar, and asked him with Admiration
ſaying, *Good Lord! whence cameſt thou*
The Beggar ſaid, *From God.* The Learn
ed Man, *Where found'ſt thou God?* Beg
gar, *Even there, where I left all the Crea
tures.* The Learned Man, *But wher
didſt thou leave Him?* Beggar, *In humbl
and clean Hearts, and in Men of good Will
which are His Temples and Dwelling-place
The Learned Man, *I pray thee, Friend, wh
art thou?* Beggar, *Who am I? Surely
am a King; and Jeſus himſelf hath Crowne
me with Peace, Power, and Reſt.* Th
Learned Man, *Art thou a King? Bu
where is thy Kingdom?* Beggar, *The King
dom of Heaven is within me, in my Soul
and I can now, and do, by His Power in m
ſo govern and command all my inward an
outward Senſes, that all the Affections an
Powers of the Old Man in my Soul, are con
quered, and are in ſubjection to the New Ma
in me, which Kingdom, no Man can doub
but that it is better than all the Kingdom
Scepters, Crowns and Glories of this World*
The Learned Man, *Lord! what brough
the*

thee to this Perfection? Beggar, *My ſilence, ſubline Meditation; and, above all, my Union with the Everlaſting God of Peace and Reſt, which is my Kingdom; and, to ſay the Truth, I could reſt in nothing which was leſs than God; and now, having found my God, I have forſaken the unquiet World, and, in Him, I have found Everlaſting Peace and Reſt.*

Here are the words of Chriſt fulfill'd; here was a Man that was a Partaker of all his Precious Promiſes; here was he that was made Ruler over all that he had; here was Two that were gathered together in his Name, and he in the midſt of them; here were the Faithful Servants, who, when their Lord came, were found waiting, for Him to give them their Portion of Meat in due Seaſon; the firſt had attained to Regeneration, and the New-Birth, to Perfection it ſelf, he was come to the Power and Kingdom of God within him, by which Power in him, he could ſo govern and command all his inward and outward Senſes, that all the Affections and Powers of the Old Man in his Soul, were conquered, and brought into ſubjection to the New Man in him: Here

was a Man that witneſſed to the Power of Chriſt actually in him, and not in Conceit as Formal Chriſtians.

The ſecond was *John Thaulerus* himſelf, (if we may believe the Ancient Copies) who, by the ſpace of Eight Years, had continually importuned the Lord by Prayer, conceiving he wanted the right Knowledge of the Truth, notwithſtanding all his Learning, and ſpent whole Nights therein, begging of God to let him know Him, and know himſelf.

If I may be ſo bold as to ask you, how many ſuch Learned Divines comes out of your Schools of *Oxford* and *Cambridge*, that notwithſtanding all their Learning, goes back again into their own Nothing, and becomes as a little Child to learn their *A, B, C*, crying, *Father, ſhew me, teach me, the Way of Truth, which is to know Thee, and to know my ſelf?*

This Divine, as the Hiſtory ſtiles him, did he go to Man for this Knowledge of God and himſelf? No; but to God only; for he had all the Learning Man could give; he had been at the Univerſities, from whence he had the Title, *A Learned Divine*; yet, you ſee here, he was as

Ignorant

Ignorant of the true Saving Knowledge, as he who was a Ruler in *Israel* was of the New-Birth; yet had a Belief of Christ that he was the Messiah; so it was with the Learned *John Thaulerus*, he had an outward Historical Faith of God in Christ, but that would not do with him now, when the Spirit in him was making search after the deep things of God, to know Him, and to know himself; which is a Key to open the Cabinet of Divine Mysteries, the highest Knowledge Man can attain to in this Life; *for to know God is Life Eternal*: And that Soul who truly knows God, in and through Jesus Christ, shall quickly know it self, and be made to cry out, *Wo is me, for* I *am undone; because* I *am a Man of polluted Lips, and* I *dwell in the midst of a polluted People, for mine Eyes have seen the King, and Lord of Hosts.*

But then again, Oh thou Soul, this is the very state, in the Sence of thy own Nothingness, where thy Lips shall be touched with a Coal from the Altar, which shall take away thy Iniquity, and then thou wilt be ready to go on the Lord's Errand, tho' dreadful, *Go unto*

this People, and ſay unto them, ye ſhall hear indeed, but not underſtand; ye ſhall plainly ſee, and not perceive: Make the Heart of this People fat, make their Ears heavy, and ſhut their Eyes; leaſt they ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and Convert, and be healed them: Then, ſaid the Prophet, *For how long Lord?* Then anſwered he, *Until their Cities be waſte, without Inhabitants, and the Houſes without Man, and the Land be utterly Deſolate.*

Oh Amazing Meſſage! What Deſtruction to come upon a People, when they are Blind and Deaf: Oh Aſtoniſhing Judgment! But how long doth the Lord bear, and wait upon a People for their Return, that he may ſhew Mercy to them before thy are thus Sealed up? Surely till his Locks are wet with the Dew of the Night, till his Holy Spirit is weary with Striving, and then the Breath ceaſeth from before him, which he hath made; *Then ſhall they Call, but I will not hear; for as I called, and they would not hear; ſo ſhall they call, and I will not hear them,* ſaith the Lord; *then ſhall their Seers be aſhamed, and their Diviners confounded, when they ſhall have no*

Anſwer

Answer of God: But, saith the Lord, *it shall be said unto them in that Day, Call upon your Gods of Silver and Gold, let them deliver you now that had your Hearts, Pride, Pleasures, wherein you spent your precious time; of which time you gave me a little to look me, when you came into your Idols Temples, with your Abominations before my Eyes, to Provoke me to Destroy you, and your Idols, out of my sight; that so your Abominations may cease from before me.*

But Oh! Ye false Shepherds, the Wo will be unto you, who are the cause of all these things, tho' the People Love to have it so; yet Wo will be unto you, who have bred them up in this Historical Way of outward Ceremonial Worship, as the poor *Jaimaco* Minister said, *To keep up some Shew of Religion:* But what good did their *Bartholomew* Shows do them, when the Plagues and Vengeance of God fell upon them, for mocking him with their Shows of Worship? Doth the Infinite, Unspeakable, Incomprehensible Glory want a Show to come before Him? Carry your Hearers to *Bartholomew Fair*, and to the rest of your Cursed Play-houses, the Abomination of the Land, to see your Shows

of

of Worſhip, where your Hearers brag and boaſt, they can Learn as much as at a Sermon; truth indeed, for the moſt of your Church-Sermons, and Play-Houſe-Sermons are alike: For a Proud Luſtful People Worſhips in the one, and a Proud Luſtful People Worſhips in the other, for otherways, what means your Stage-Players Attire, and your wanton Carriages, Playing and Toying one with another, as you ſit before your Prieſt: This I have ſeen with my Eyes many Years ago, with more of your Abominations too many to Inſert here, to the Abhorring your Sacrifices; and the ſame Behaviour is amongſt ſome of you ſtill, as I am Creditably Informed by ſome of your Hearers: So here's *like Prieſt, like People*; Children of *Belial*, fat Kine of *Baſhon*, Sons of *Eli*, every one Neighing after his Neighbours Wife: Oh ye Adulterers and Adultreſſes! Have ye not Houſes to ſport your ſelves in? Oh ye Preſumptuous Ones! How is it ye are not afraid the Ground ſhould Open and ſwallow up you, and your Idols Temple together? Which plainly Appears ſome of you are ſo much tinctured with an Atheiſtical Faith,

r, as to believe there is neither God Devil: VVo, and Alas! VVhat Lamentable Lamentation ſhall be taken up for the People of theſe Nations, who have ſuch *Paſtors* as deſtroy and ſcatter the Sheep of his *Paſture*: Oh what ſhall I ſay? I have not VVords to declare my Grief, for my Heart breaketh within me, as *Jeremiah*'s did, becauſe of the Hireling *Prieſts* and Falſe *Prophets* Filthineſs, who commit Adultery, and walk in Lies; they ſtrengthen the Hands of the VVicked, that none can return from his VVickedneſs; *They are to me*, ſaith the Lord, *as Sodom and* Gomorrah: *Therefore will I Feed them with Wormwood, and give them the Waters of Gall to Drink.* For, from ſuch *Preachers* in *England* is *Prophaneneſs*, and all manner of VVickedneſs gone forth into all the Land: I am a VVitneſs of this Truth, for what can I ſay of the VVickedneſs of ſome *Prieſts*, from a Girl of Nine or Ten Years of Age; which I my ſelf have been both Eye and Ear VVitneſs to; beſides all their Abominations that I have heard from others; which is beyond my Tongue to Expreſs; and when I was at *London*, I was in a place where a

Prieſt,

Prieſt, and Three Men more with (or Devils in the Shape of Men) were, t Backs were to me, and my Face to them ſo I ſaw them, and heard their Diſcourſe The Men's Diſcourſe was Laſcivious, and I heard not one VVord, but either at the beginning or end thereof, was, *God Damn them!* And, *God Damn their Blood!* then Prieſt Joaking Merrily with them, and Laughing out right Heartily at their unclean, laſcivious Diſcourſe: I bore the Burthen of their VVickedneſs ſo long whilſt I could bear it no longer, and then I Reproved the Men and their Prieſt; the Prieſt Mockt and Scoft; but the lewd Men, as Surpris'd, were more moderate, and would have heard me longer; but the Prieſt pull'd and hurried them away; the People that heard, went away Sighing and Lamenting at their own Condition: Now, is not here cauſe of a Bleeding Humiliation, that a People, that bears the Name of *Chriſt*, ſhould have ſuch Monſtruous Beaſts for their Teachers? It's no wonder our Land is over-run with the Spirit of Atheiſm: Is here not cauſe to make Proclamation of Faſting, Sackcloth, and Aſhes; as I, unworthy Meſſen-

ſſenger, did in your Ears, a little be-
ore my Dear Lady, *Queen Mary*'s Death,
when the Lord Commanded me to go to
London, I knew not for what, for I had
been there a little before, therefore had
no Buſineſs of my own; but it lay upon
me weightily, ſaying, *Thou muſt go to*
London; which I did, tho' in a great
croſs to my own Will, and Landing at
Queen-hive, I went directly into *Cheapſide*,
which was not my uſual way; where I
ſaw Multitudes of People in their Belco-
nies and Windows, and the Sreets ſo fill'd
with People, that it was very Trouble-
ſome, either to ſtand or go: I enquired
why it was ſo, the People Anſwered, *The*
Miniſters are going to their Feaſt; then I
ſtood ſtill, and humbly Inquired of the
Lord what his Pleaſure was with me,
now I was come to *London*; his immedi-
ate Anſwer was, *Call them to Faſting.*
Then I continued there till they came by,
and I went with them from the middle
of *Cheapſide*, till I came into *Cornhill*, and
then, in the Dread and Power of the Lord,
I opened my Mouth to them, and ſaid,
The Lord calls for Faſting, and you go to
Feaſting: He calls to Weeping and Mourn-

ing

ing, and Girding with Sackcloath; but ſtead of this Exerciſe, behold you have F and Gladneſs, Slaying Oxen, and Killi Sheep, Eating Fleſh, and Drinking Wi and ſo I went along with them, declarin the Word of the Lord throughout *Cor hill*, and part of the next Street; when I had finiſhed my Teſtimony, I them, and Returned that Day to *Patn* Now, O ye Teachers, where was you Diſcerning? Where was you Divining, Revelation, Know ledge and Sight; * *the Light your Eyes*, being taken from you; had yo that Spirit of Revelation, from on High, that the Children of the Prophets had, when their Maſter *Elijah* was to be taken from them; when the Children of the Prophets came out to meet *Eliſha*, and ſaid unto him, *Knoweſt thou that the Lord will take away thy Maſter from thine Head this Day:* And *Eliſha* ſaid, *Yea, I know it:* So here was the Schollers Inſpired with the Revelation thereof, as well as the Maſter: But where was your Diſcerning, from the Maſter to the Scholler, of ſo great a Change as our Dear Lady, the late *Queen's*, being taken away from your Head?

* As ſome of you Titled the *Queen.*

l? Then is it not happened to you, as it was to your Forefathers, that *Night is come upon you, that you have no Vision, and the Day is become dark that ye cannot Divine*; And why? Becauſe your Gifts and Rewards have blinded your Eyes, that ye could not ſee to reprove Sin in the Gate, your Lives of Eaſe and Pleaſures, as ſaith the Text, *Eaſe ſlayeth the Fooliſh, and the Proſperity of Fools deſtroy them*; your Hundreds and Thouſands a Year, your Honours and Glories of the World have ſtood between, and withheld you from ſtanding in the Gap, to keep back the Anger of God from deſtroying the People; will not theſe be Spots in your Feaſts, in that Day when the Lord ſhall ſay, *You have fed your ſelves, and not the Flock, therefore will I feed you with Judgment*; and in that Day, ſaith the Lord, *you ſhall be aſhamed of your Prieſthood; for you ſhall no longer wear a rough Garment to deceive; for in that Day, you ſhall ſay, I am no Prophet, but an Husbandman; for Man taught me to be an Herdſman from my Youth up*: Then, Oh ye Prieſts, ſhall ye be made to ſpeak Truth, that Man taught you from your Youth up, tho' hi-

hitherto ye have ſpoken Lies, and
The Lord taught you; and ſaith that T
In that Day, ſaith the Lord, I will cut
the Names of the Idols out of the Land,
they ſhall no more be remembred; and I
cauſe the falſe Prophets, and the unclean S
rits, to depart out of the Land: And if
ſhould yet Propheſie, *his Father and*
Mother that begat him, ſhall ſay unto hi
thou ſhalt not live, for thou ſpeakeſt Lies
the Name of the Lord, and his Father,
his Mother, that begat him, ſhall thruſt h
through when he Propheſieth: Oh wonde
ful! that the very Begetters of your Li
and Falſhood ſhould deſtroy you, and
your Deſtruction comes to be of you
ſelves, and not of the Lord; this alſo ſha
be the holy Zeal of the true Regenerate
Soul, to deſtroy, without Mercy, al
both old and young of the Darlings, an
dearly beloved Sins in its own Soul; fo
Agag muſt be hew'd to pieces, before the
Lord in *Gilgal*; the very place where the
Diſobedient Offering was to have been
offered, *Samuel* 15. But, ſaid the Lord,
I will cauſe the Prophets, and the unclean
Spirits to depart out of the Land; meaning,
ſaith the Margent, *the falſe Prophets and*
Teachers,

...hers, who are the Corrupters of all Reli-
...; whom, the Prophet here ſaith, the
...rgent calls unclean Spirits: But this
...pheſie goes further, and, *in all the*
...nd, ſaith the Lord, *two parts thereof*
...all be cut off and die; but the third part
...ll be left therein: And I will bring the
...rd part through the Fire, and will fine
...m, as Silver is fined; and will try them,
...Gold is tried; they ſhall call upon my
...ame, and I will hear them; I will ſay it is
...y People, and they ſhall ſay, the Lord is my
...God, Zachariah 13. Hear, what muſt
...e done to the People of both ſorts, the
Reprobate Silver muſt be quite deſtroyed,
...he other muſt be tried in the Fire, and
...ined as Silver and Gold is fined, before
God will own them to be his People,
whereof you have one of the greateſt Re-
preſentations hap'ned to you, that ever
befel a People in this latter Age of the
World; therefore obſerve, and take no-
tice, I beſeech you, for it is of great Mat-
ter and Weight to you all, and not only
to you, but to the whole Univerſe
throughout the whole World; for as you
have done to your Silver, ſo will God do
to you; this is the Word of the Lord to

 you,

you, of all Perſwaſions whatſoever, w
out reſpect of Perſons, who owns the e
a God and Chriſt, who, in the ſight
the Lord, are grown Corrupt, as
have done to your Idols of Silver and Go
ſo will God do to you; he will melt yo
and try you, and purge you with F
and refine you with Coals, and ſo tak
way your Droſs by Fire: But, if yo
all Tin, he will conſume you wholl
and the old, tho' never ſo good and la
ſhall not paſs but by weight; it will
weigh'd in the Balance of the Sanctua
and, if it be found too light, it muſt
melted down, and new Coined, and
muſt be made all new; and then ſhall t
Heavenly Image be ſtamped upon it, t
Beauty of his Holineſs; then ſhall be th
new Heavens, and the new Earth, whe
in dwells Righteouſneſs; the old ſh
paſs away as a Scrowl.

Oh! how the Lord hath puniſhed yo
with your Gods; your Gods hath be
your Plagues, and ſhall be yet more yo
Whips and Scourges; for the Day
ſwiftly coming upon you, that you ſh
throw your Gods of Silver, and yo
Gods of Gold to the Bats, and to t
Mole

Moles of the Earth; and ye, your ſelves, and run into the holes of the Rocks, for fear of the Lord, and from the Glory of his Majeſty, when he ſhall riſe, in the Terror of his Might, to deſtroy the Earth, and then the high look of Man ſhall be humbled, and the Proud Loftineſs, and Haughtineſs of Man ſhall be abaſed, and the Lord only, and alone ſhall be exalted in that Day; for the Day of the Lord of Hoſts, ſhall be upon all the Proud and Haughty, and all that is Exalted, and they ſhall be brought low; upon all the tall Cedars, and all the ſtrong and ſturdy Oaks; and upon all that hath made Gold their Hope, and the Wedge of Gold their Confidence: For, as you have not anſwered the End of the Lord in your Treaſures; neither will he Anſwer your End, in the Enjoyment of them; for he hath determined, in his Secret Counſel, to rend you from them, and them from you; and in that Day, which is even at your Doors, you ſhall know, *that the Earth is the Lord's, and the fulneſs thereof*; and that you are but Servants or Stewards; and now his Day is come, to call you to an Account of your Stewardſhip, and to require

his Silver and and Gold, and his R
Treaſures at your Hands; and ther
ſhall know how you have Treſpaſſ
on the Lord's Lands; and Claimed
priety to your ſelves, which you
Right to, further than for Food and
ment, which the God of the whole E
allows to all Liberally; for ſo it wa
the beginning, till the Fall, till
Luſted after that that was forbidden;
ſo it was after Chriſt's Departure, wh
the Power of God bore Rule; they h
all things Common, when the Church
Chriſt was in its Luſture; and ſo it w
be again in the Reſtoration; there ſh
be no more *Thine* and *Mine*, but all t
Lord's; and he ſhall be ſerved therewit
and the Glory ſhall be to him for
ver.

The next is to the Shepherds of *Iſra*
Wo be unto you that Feed your ſelve
ye Eat the Fat, and Cloath you with th
Wool; ye kill them that are Fed, bu
ye Feed not the Sheep the Weak hav
ye not Strengthened, the Sick have ye no
Healed, neither have ye bound up th
Broken, nor brought again that whic
was driven away; neither have ye ſough
th

hat which was loſt, but with Cruelty and with Rigor have ye Ruled them, and they were ſcattered without a Shepherd; and when they were Diſperſed, they were devoured of all the Beaſts of the Field.

Wherefore, Oh ye Shepherds of *Iſrael*, hear ye the Word of the Lord, *Thus ſaith the Lord God, becauſe my Flock hath been ſpoiled, and my Sheep devoured*; therefore, thus ſaith the Lord, *Behold* I *come againſt the Shepherds, and will Require my Sheep at their Hands, and* I *will cauſe them to Ceaſe from Feeding my Sheep; neither ſhall the Shepherds Feed themſelves any more; for* I, *the Lord, will ſearch my Sheep, and ſeek them out; for as the Shepherd ſearcheth out his Flock, ſo will* I *ſeek out my Sheep, where they have been ſcattered in this Cloudy and Dark Day; and,* I *will feed my Sheep, and bring them to their Reſt, ſaith the Lord God. I, the Lord, will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen the weak: But,* I *will deſtroy the Fat and the Strong, and* I *will Feed them with Judgment; for, becauſe you have thruſt with Side, and with Shoulder, and puſht all*

the weak with your Horns, till ye have scat-
tered them abroad; therefore will I *help,* [illegible]
they shall no more be spoiled, and I *will* [illegible]
between Sheep and Sheep; beween the [illegible]
Sheep, and the Lean; between the Ra[illegible]
and Goats; and you, my Sheep, shall kno[illegible]
in that Day, that I am the Lord, when [illegible]
have broken the Cords of their Yoke, [illegible]
delivered you out of the Hands of them, [illegible]
that ſerved themſelves of you; *and I,* [illegible]
Lord, will be your God; and I will make [illegible]
Everlaſting Covenant with you, a Covenant
of Peace; I will cauſe the Evil Beaſts to
Ceaſe out the Land, I will be your God, and
my Servant David *ſhall be Prince over you.*
Now, you know that that *David* was a
Type and Figure of *Chriſt*, and *David*
was a Man of War from his Youth, I
mean the Spiritual VVar, of which the
outward War was but a Figure; and how
deeply he was Ingaged in the Internal
War, the Hiſtory of his Life fully De-
clares; and this is he who was a Man
after God's own Heart, in bearing his
Righteous Judgments for Sin, and ſo it
runs in the Line, till it come to Chriſt,
the Lord's *David*, who is to be Prince
over you for Ever.

And

And here I take occaſion to ſay to the Biſhops, who are now in Power, that they ought not to ſuffer ſuch Doctrine (as was by the forementioned Doctor of Divinity) to be Preach'd in a Chriſtian Nation, as gives the leaſt Toleration for any liberty to Sin; for otherwiſe what ſignifies a change of the *Old* Biſhops to you *New*, if there is no Reformation in Religion thereby? For not only is the Practical part neglected by this Man's Doctrine, but Toleration proclaim'd upon the Houſe-top, for the Door to be open that lets in all manner of Ungodlineſs, which is the very thing that deſtroys Nations and Kingdoms; for what need we fear all the Enemies in the World, if it were not for our Sins? It's the Sins of a People that draws down the Wrath and Vengeance of GOD upon Nations and Kingdoms; and ought not you to be the Perſons to ſtand in the Gap, to keep back the Judgments of God, by your holy and ſelf-denying Lives in your ſeveral Stations, by your Watchings, Faſtings, and deep Humiliation, Preaching in Doctrine the Sufferings of our Lord Jeſus, to bring the ſame to be the Duty of every true

Chriſtian, to ſuffer with him in his Se
ſufferings, that as he ſuffered both in So
and Body, who had no Sin, for us Sin-
ners, and ſo made his Soul an Offering
for Sin, to Redeem us by his Precious
Blood from all Iniquity, ſo we may, by
the ſame Power in him, be partakers with
him of the ſame Sufferings in Soul and Bo-
dy, as he, our Lord, by his Power and
Strength ſhall enable us; that ſo, in our
own Souls, we come to feel for him a
ſhare of thoſe unmeaſurable Sufferings
he, our Saviour, felt for our ſakes, and to
this Day feels the ſame, if we Rebel a-
gainſt his holy Laws; he ſuffers in us,
and we Crucifie him afreſh; therefore
our Sufferings are never to be at an end
whilſt he ſuffers in us; whilſt we do the
leaſt thing that grieves his Holy Spirit in
us; and this is the only Sacrifice that is
acceptable to him, your ſuffering with
him; for this is more than all your Preach-
ing, Praying, and Hearing, out of this
Life; for what cares he for all your mul-
titude of words, which hath nothing but
Self-intereſt at the bottom, they are as
great Abomination to him as the *Jews*
and *Phariſees* of old were, who wearied
him

with their words so long, till they wrought his Long-suffering to an end. The same is your Case, Oh! ye Bishops, and Priests, and Teachers, of all Sorts, who seek your selves more than the things of *Christ*, which is the very reason why you do not profit the People, to turn them from their evil ways, because you your selves are out of the Way, out of *Christ*, the Way, the Truth, and the *Life*; for it's plain his Ways are not your Ways, nor his Works your Works; your Voluptuous Life of Fleshly-liberty being witness: But if there be any among you, Bishops, Priests, and Teachers, who are otherwise minded, which I hope and believe there is some, why come ye not forth to help the Lord against the Mighty, now in this Day wherein the measure of Iniquity is filling up to the brim? Where is your Ensign hung forth, to shew that you are on the LORD's part? What signal Testimony do you give, that you are for the LORD's *Christ*? There be many Talkers of him in high Notions, which he values not; for his Day is at hand that shall try both Words and Works: How many of these great Talkers, and high

high Pretenders to his Religion, g with him to ſuffer? How many of thoſe are his Companions, in his Soul-ſufferings, and are willing to be Crucified with him? No, no; here all forſake him; but it may be ſome may ſtand afar off, bewailing him, and crying, *Alas! Alas!* But what good doth that *Alas* do to him; Doth it mitigate his Pain, or aſſwage his Grief? No; but add to his Burden: *Weep not for me*, ſaith he, *but weep for your ſelves, for the Miſeries that are coming upon you*: So you hear what Chriſt ſaith, Weep for your ſelves, for the Miſeries that are coming upon you, humble your ſelves under the Mighty Hand of God, ſuffer for your own Sins; be grieved, in the very innermoſt parts of your Souls, for all your Rebellion againſt my holy Laws, and there ſuffer in Heart-breaking Sorrow, in Watching, Faſting, and great Tribulation: And the deeper your Exerciſe is here in barring the Indignation of the LORD, the more you pleaſe him; for when you ſuffer moſt, he ſuffers leaſt, and this pleaſes him, for us to bear the burden of our own Iniquities; for it was his time, when he was on the Earth, in his

Body of Fleſh, to bear the burthen of our Sins; but now it's our time to diſcharge him, and beat our own burthen, ſo long as the Root and Ground of Iniquity remains in us; and then when we are waſhed, purified and cleanſed from all the filthineſs both of Fleſh and Spirit, by his Righteous Judgments, then will he ariſe and plead our Cauſe: So, ye Teachers of all Sorts and Sects, this ſhould be your Work, to bring People to this work of Regeneration; firſt, by your own Example, and Life of Holineſs; and then labouring with them in Doctrine: But if neither your Life, nor Doctrine will Reform them from their Pride and Life of Vanities, then it's time for you to turn into Silence, and ſtand Dumb before them, with your Loins girded in Sackcloth, and Heads covered with Aſhes; and thus, by your Faithful Obedience to GOD, you may be Inſtruments to Convert them, and ſave your own Souls: And how can you quit your ſelves before the Lord, otherways than to mourn in Sackcloth and Aſhes, ſeeing no other Fruits are brought forth [by your Miniſtry] than Pride, Envy, Worldly-mindedneſs, and all the

Sins

Sins of *Sodom*, and other Nations, who GOD deſtroyed from off the Earth, reigns here: What became of the Old World? What became of the *Jews*, who truſted in their Service as much as you? How often were they, and their Temple deſtroyed, till at laſt they were ſwept away as a Refuge of Lies? And, do you think to eſcape, who are guilty of the ſame Iniquity? Yet, they thought themſelves ſecure in their Ways and Works, whereof they proudly boaſted; for when the Prophet pronounced the heavy Wrath of GOD againſt them, their Anſwer was, Why? *Wherefore hath the* LORD *pronounced all this great Plague againſt us? Or, what is our Iniquity, and what is our Sin, that we have committed againſt the* LORD *our* GOD? The Anſwer was, *Becauſe your Fathers have forſaken me, ſaith the* LORD, *and have walked after other Gods, and have ſerved and worſhipped them, and forſaken me, and have not kept my Law, and ye have done worſe than your Fathers, for behold you walk every one after the ſtubbornneſs of his own wicked Heart, and will not hear me.*

Here

Here you may see how they fill'd up the measure of their Fathers Iniquity; for although they did not worship other Gods, it may be judg'd by us, because they had a sight of their Fathers Wickedness; yet God Charges their Sins upon them to be greater than their Fathers, to walk after the stubbornness of their wicked Hearts, and not to hear him, and obey his Commands, all which are the very Sins of the People of our Nations, and this Generation who walks after the stubbornness of their wicked Hearts, and will not fear the LORD, though he sends his Messengers early and late, as he did to them.

I humbly intreat you, that Read this Book, to Read the foregoing Plagues and Judgments that are pronounced in the foregoing Verses: For this great Sin, *in walking every one after the stubbornness of their wicked Hearts*; this Scripture hath often been prest upon my Mind, when I have been writing to this People, and now I think it my Duty to impart it to them, that every Soul amongst you, of all Sorts and Sects, might seriously and weightily consider, how far they are guilty

guilty of this great Sin, to walk in the ſtubbornneſs of their evil Heart, and not to hear HIM, that they may Repent and Forſake before it be too late; and think not that your outward Services, and Duties, though Comely Orders, will do your work any more than it did theirs, whilſt you keep back the One Offering, which is *Self*, that Accurſed Thing which is to be Offered up once for all, which was our *Saviour*'s Offering, who Offered up himſelf Once for all, who was Accepted of GOD, and this is the only Offering Acceptable to GOD, to offer up Self. Self in all its Appearances, whether in the Luſt of the Fleſh, the Luſt of the Eye, or the Pride of Life: It muſt be Offered up, and Self in every Reſpect; whether the Love of the World, Honour, Name, or Fame; all muſt be brought to the Croſs of Chriſt, and Die there; for, as in your firſt State, you were Dead in Treſpaſſes and Sin; So now you muſt be Dead to Sin, and Alive to Righteouſneſs; otherways no Chriſtian; *For, as in* Adam *all Died, ſo in Chriſt all are made Alive:* In Him, Mark that; Not out of Him: Oh the

Reverence that is in my Soul to Him, the writing of this Word, *In Him*; for out of Him there is no Salvation; in his pure unſpotted Life, in his Humility, in his Patience, Meekneſs, and Long-ſuffering; in his Univerſal Love to all Mankind, in his Soul-ſufferings and bitter Agony: For, as he knew all this in his Righteous Soul and Holy Body, ſo muſt we in our Sinful Bodies; for as our High Prieſt, and *Aaron* bore the Breaſt-plate of Judgment upon his Heart before the LORD, ſo muſt we bear the Judgments of the LORD upon our Hearts; becauſe we have Sinned againſt him, as it is written, *Sion ſhall be Redeemed through Judgment*; for Chriſt did not come to Deſtroy the Law, but fulfil it; for, ſaid he to *John*, *Suffer us to fulfil all Righteouſneſs*: ſo our Righteous *Aaron* fulfilled the Law, when he had taſted Death for every Man; that we, through him, might do the ſame, through is Death, and through his Reſurrection without the Gate of *Jeruſalem*, that we might be partakers thereof, by our Death to Sin, and the Reſurrection of his moſt Holy Life in us; for that was the End of the Spilling of his Precious

Blood

Blood, to Redeem us from all Iniqui
And thus we are made Partakers of t
Benefit of his Death and Reſurrection.
we Die to Sin, and Riſe to Righteouſ
For GOD *ſo Loved the World, that h*
his only Begotten Son, that through h
might have Life. Here the Love
Extended to all; but he, or ſhe, th
not accept this Gift of GOD, v
his Son, hath no benefit of his D
Reſurrection; I ſay, Accept hin
Souls, to be your Teacher, Lea
vernour and King over all in y
you to yield your ſelves, to h
to the Guidance of his Holy Spi
not doing your own Will, ſpea
own Words, nor thinking y
Thoughts; but doing the Wi
Heavenly Father in all things, an
him above all things, and not you
but for his ſake. In this State yo
all the benefit of his Death and
rection, but otherways, out of th
you do but deceive your Souls, to
he Died for you, without being
kers of this his Holy and Incor
Life; and your Dead Faith is the C
why you remain ſtill in your Sins, b

cauſe

you do not believe in Him, you be-
on him, but not in HIM; you
believe his Death outwardly, that the
Love of God was such, to send his Son
to Die for Sinners, which is Everlasting-
ly True; let that Mouth be stopt, and
be for ever put to Silence that de-
; but what is this to you, who
not believe in his Power to Redeem,
blood to Cleanse, VVash, and Pu-
you from your Sins, whilst you are
side the Grave, in this Life; this
your Faith; but your Faith is to
Die in your Sins, and so it comes
according to your Faith, as Christ
the *Pharisees*, *If ye do not believe*
He, you shall Die in your Sins.
would *He*? *He* the Blessed Saviour,
love to Mankind induced him to
himself of all his Glory, and took
him an Ignominous Death: Oh ye
Christians! Here's your Pattern; what
you do for him? Do you forsake
Pride and *Lusts* for him; your
and Pleasure for him; your Self-
in all Respects for him? He hath
one all this for you; but wherein is
our *Love* to *HIM*? In what; In do-

ing worſe than your Fathers the
in Crucifying afreſh, the Son of t
and and putting him Daily and Ho
to Shame: Your Fathers, the *Jews*, C
cified but once his *Body*; but y
Crucifie both Body and Soul, you
Daily Piercing him, with your Sp
of Pride, Avarice, and Self-intereſt;
are Hourly Pricking his *Head* with
Thorns of your Luſts, and Pleas
Maſice and Envy; you hate the
Appearance and Image of him in hi
vants, and them that fears him;
hate him that Reproves Sin in the
you do all this to your *Saviour*; wh
fore, how many Thouſand times w
are you than the *Jews*, who did no
him for their *Saviour*? Oh! How
Diſhonour the Lord! To call him yo
Saviour, when you can give no Eviden
thereof? How many of the Numberl
Sins you are guilty of, are you ſave
from? for if you commit *Sin*, *Sin* is
the Devil, and his VVorks you do,
Chriſt came to deſtroy the Works of t
Devil; hath he deſtroyed them in yo
Then is he your Saviour, but no furth
wherefore, in vain do you believe
outw

[illegible]tward Death and Resurrection to be [illegible] Benefit to your Salvation, who do not witness his Blood in your Souls to cleanse you from all Sin and Iniquity; for, by the Law all things were purged with Blood, which was a Type of the Blood of the Immaculate Lamb of GOD, which was spilt to Redeem us from all Iniquity, and from dead Works, to serve the Living GOD; so then it's neither your dead Faith, nor dead Works will save you from Damnation; no, but you [illegible]ust Eat his Flesh, and drink his Blood; [illegible] so said our Saviour, *Except ye eat my Flesh, and drink my Blood, you can have no Life in you.*

The Blood is the Life which runs into the Veins and Vital Parts, and nourisheth, causing to grow.

It's an easie way to believe Traditionally in the Righteousness of another, but what will that avail me, if I am not made Partaker of his Righteousness by Faith and good Works? For otherwise it's just as much as to say, Thou shalt eat Food to nourish thy Body, and I will live by what thou eatest; even so is this sort of Imputed Righteousness; for, *Faith with-*

out Works is dead, as the Apoſtle Ja
ſaith, *Shew me thy Faith without W*
and I will ſhew thee my Faith by my Works
I believe there was ſome in this Blin
Conceit in the Apoſtle's time, that were
High Talkers and Vain Bablers of the
Righteouſneſs of Chriſt, who were litt
Poſſeſſors thereof, which was the Caus
of his ſo great and ſevere Reproof, as yo
may Read, from the beginning of
general Epiſtle to the end, wherein h
exhorteth them to Patience and Prayer
and not to boaſt of an idle Faith, but t
declare a true Faith by lively Fruits
and to this, ſaith he, *But wilt thou u*
derſtand, Oh thou vain Man! that Fait
which is without Works is dead: And fur
ther, ſaith the Apoſtle, *What availeth it*
my Brethren, tho' a Man, ſaith he, *hat*
Faith, when he hath no Works, can that
Faith ſave him? This queſtion is anſwer
ed but vainly, by ſome who have the
Form of Godlineſs, but denies the Power.
Yes, ſay they, 'By Faith we are ſaved,
'without the Works of Love; no Hu-
'mane Work is of any avail in this caſe,
'only by the Faith in his Blood ſhed-
'ding, for the manifeſting and declaring

'his

ifc brighteousness; whence follows, say ace, that nothing is more needful for s; than to exercise our selves in the Faith. To which I Answer, That no Humane Work of the Creature is available; but was not *Abraham*'s Work, a Work of Christ, when he Offered up *Isaac?* And was not his Work the Work of Love, which so highly pleased the Lord, that the Everlasting Blessing was placed to him, and in his Seed for ever? That is, to them that would follow his Steps in Faith and Obedience, to the Holy Seed Christ Jesus; who, *although he was a Son, yet learned he Obedience by the Things that he suffered:* And so it is with all the Faithful, who walk not after the Flesh, but after the Spirit; such take him for their Pattern, with their whole Souls, Strength, and Might; they follow him in his Holiness of Life and Conversation, to be Conformable to him both in his Life and Death, and so of his Resurrection, believing in his Power, that he is GOD All-sufficient to slay the Serpent, and his Seed, humbly waiting in the deep sense of their own Nothingness upon him, for his Strength to over-

come the Enemy of their Souls, in [illegible] Temptations, that ſo, by the pow[illegible] Operation of his Holy Spirit in th[illegible] they may work out their Salvation with fear and trembling, and ſo to be made more than Conquerors, through his Eternal Love; who, by his powerful workings in us, works out the old leaven, th[illegible] ſo we may be made a new lump in him Holy as he is Holy; that as he who ha[illegible] called us to this Heavenly Work is Holy, even ſo we may be Holy in all manner o[illegible] Life and Converſation; ſo you ſee here is Works, and not vain Words; here th[illegible] Law comes to be fulfilled, as our *Saviour* ſaid, *Not one jot or tittle of the Law ſhould go unfulfilled: for*, ſaid he, *I am not come to deſtroy the Law, but to fulfil it:* And again, ſaith he, *Suffer us to fulfil all Righteouſneſs.* And did Chriſt Jeſus fulfil the Law? So muſt we; and then, when we have fulfilled it, we are no more under the Law, but under Grace; for the End of the Law is Grace, *The Grace of* GOD *that teacheth to deny all Ungodlineſs and worldly Luſt, and to live Righteouſly, and Holily, in this preſent evil World.* But you, who are not come to witneſs this

Life

ſe brought forth in you, you deny the ace of God, and turns it into Wantonneſs; wherefore the Law takes hold of you, as Tranſgreſſors of it, and will bring you under it; though you boaſt againſt it, as if you were got above it, yet it hath power to bring you down under it, and ake you pay the utmoſt Farthing; for the Law is our School-maſter to bring us to *Chriſt*, therefore Holy, Juſt, and Good: Then how dare any ſpeak ſlightingly of that, wherein there is ſo great Service, as to be a Preparative for a more Glorious Manifeſtation? Is it not Excellent to be a Faithful Servant? And is not the Joy of the LORD prepared for ſuch? Then, who is he or ſhe that preſumes to call the Obedience barely Legal, and ſlightingly call it the Servant ſtate, to ſuch, I ſay, you are ſo far from fulfilling every jot and tittle of the Law, that I queſtion whether ever you came to fulfil one jot or tittle thereof; then, if ſo, how far are you off Chriſt Jeſus, in whom the Love of the Godhead was perfected, and Manhood alſo, who laid down his Precious Life for Sinners? Are you come to this point, you that boaſt of a more Glorious

Miniſtration than the Law? Do you love the Everlaſting God, with all your Hear and Soul, Strength and Might? Do you admit of no other Lovers but him alone? Do you love your Neighbour as your ſelves? VVhere's your proof of it, you vain Bablers, who love your ſelves more than all? How much of your Pride, Luſts, Earthly-mindedneſs, Self-intereſt, Honour and Glory of a periſhing VVorld have you forſaken for his Sake, who for ſook all for yours; yet, you vain Talkers, together with all *Chriſtendom*, as it were, are heaping up your Hay, Straw, and Stubble upon this Foundation, of the Death of Chriſt, and you to live and dye in your Sins, as if this was the End of the Suffering and Death of Chriſt to ſecure you in your Sins; you, vain Boaſters of the Blood of Chriſt, who pleads more for your Sins than any Malefactor pleads for his Life before a Judge at the Bar; here your Love to Chriſt is manifeſt, in your loving and hugging your Beloved Sins, and ſecret Luſts in your Boſoms, and then pleading ſo ſtrongly for them; for what a Man loves moſt, he pleads moſt for; wherefore, ſee what manner

of

hriſtians you are, who inſtead of be-
obedient to Chriſt's Commands, to
ge and condemn Sin, and your ſelves,
or ſinning, you vindicate your ſelves,
nd juſtifie your Sins; and thus, inſtead of
eing Chriſt's Friends, you are his great-
ſt Enemies, who profeſs him with your
Mouths, and in Works deny him; and
Blaſphemes his Holy Reverend Name
mong the Heathen, which GOD will
ertainly call you to an Account for, who
re calling him, *Lord, Lord*, but do not
he things that he Commands; and here
ou are proved to be no Chriſtians; but
s *Jews*, under the Law, whilſt Sin hath
Dominion, and not under Grace, for all
our proud Boaſting; you that live in
ride, Luxury, Wantonneſs, Pleaſures,
Covetouſneſs of any ſort, as Self-intereſt,
Self-love, in any Concern whatſoever,
wherein the Glory of GOD is not the End
thereof, ye deny the Grace of GOD that
brings Salvation; and you that hates the
Innocent without Cauſe, you deny the
Grace of God; you Envious Ones of all
Sorts, but eſpecially you that makes a
Profeſſion of Religion above all others,
who ſeparate your ſelves from all, yet

you

you are guilty of their Abominatio ſhall you be counted the People of GO who goes up and down ſecretly ſlande ing the Innocent? Ye Whiſperers, Back-biters, and Notorious Liars, is not the Poyſon of Aſps in your Mouths, and your Envious Tongues ſharper than a Two-edged Sword, to ſlay the Innocent? Al-tho' the LORD hath commanded in his Holy Law, ſaying, *The Innocent and Righteous thou ſhalt not ſlay*; yet dare you in your Actions preſumptuouſly ſay, *Who is the Lord that we ſhould obey him?* You Inſtruments of Cruelty, I muſt ſay to you as Chriſt ſaid to your Forefathers the Phariſees, *I have done many good Acts among you, for which of them do ye ſtone me?* How often have I forgiven your Iniquity, and returned you Good for all your Evils, and done what hath lain in me to ſtop ſome from uncovering your ſecret Parts, and publiſhing your Abominations on the Houſe-top? But it was beyond my Pow-er, for the Juſt GOD had *decreed* it ſo to be, that the ſame meaſure you had me-ted to others, ſhould be meaſured to you again; yet all this hath not humbled you, but you are as Proud, Stiff-necked and Rebel-

rebellious as ever; wherefore, GOD himself will yet humble you, and in that day your Hypocrites covering ſhall be too ſhort; you, lukewarm Profeſſors, GOD will ſpew you out: Dare you pretend to ſo high a Diſpenſation, and walk in the Blackneſs of Darkneſs, wherein ſome of you are fallen, as was Propheſied of you Years ago.

I ſhall ſpeak no more here, for the tender regard I have to ſome among you, but declare the reſt to you in Writing, and ſhall expect you to prove your Lies, or otherwiſe take what they will produce upon your own Heads, for I value not my own Name, but the Precious Name of the LORD, which I profeſs, whoſe Honour and Glory is more to me than Ten Thouſand times Ten Thouſand Lives; and ſo conſider theſe things, you, whoſe Malice is your Laws, and whoſe Religion is vain, that knows not a Bridle to your Falſe, Envious Tongues, how eaſily may you be proved to be no Chriſtians? For, *by their Fruits you ſhall know them*, ſaith Chriſt; ſo your Fruits makes you manifeſt whoſe Servants you are; for according as your Fruits are, ſo ſhall your Judgment

ment be; and you above others who pre-
tend to the higheſt Knowledge of GOD
ſhall be Condemned, *For if the Light that*
is in you be Darkneſs, how great is that Dark-
neſs?

The next I am to ſpeak to, are ſuch who pleaſe themſelves with the Paſſion, Death, and Satisfaction of Chriſt, and do apply and impute the ſame to themſelves, as a Pardon or Gift of Favour, and yet remains ſtill Unregenerated, Worldly, and Senſual; ſuch a Chriſtian is every ungodly Man; and to thoſe, I ſay, the Devil would be an Angel again upon ſuch tearms as Grace applied from without; but to forſake his Craft, Subtilty, Pride, Deceit, Self-love, with all the reſt of his Serpent's Nature, to be Born again, and to become as a little Child in Innocency, Humility, and God's Heavenly Love, this pleaſes him not, neither doth it pleaſe the Titular Chriſtian, who would put upon himſelf the covering of Chriſt's Grace, and apply his Merits unto himſelf, by an Hiſtorical laying Claim to a Promiſe, and yet will not enter into the Adoption and New birth, altho' Chriſt ſaith, *He that goes another way, is a Thief and a Robber,*

and

and shall never enter the Kingdom of God. For what is Born of the Flesh is Flesh, saith Christ; *and, to be Fleshly-minded*, saith the Apostle, *is Enmity against God: But to be Spiritually minded is Life and Peace.* And with this Spiritual Mind the Servants of the LORD ever served their LORD and Master, and do still serve him with all their might, and with all their strength; yea, with all their might they give up their Hearts, according as he requires, saying, *Son give me thy Heart*; and so they give it him, with *Body*, Soul and Spirit, for Him to dispose of, as seems good in His sight, and as may be most for His Glory; they offer up all to him as a whole Burnt-offering in His own Flaming Love, which he hath shed abroad in their Hearts, that fills them to the brim, so that their Cup over-flows; and therefore cannot but Invite all to taste and see how good the LORD is; for the Love of Christ constrains us to keep his Commandments, who said, *When thou art Converted, Strengthen thy Brethren*; and thus he calls us to the Heavenly Banquet of his Love, to Eat and Drink with Him at His Table, whose

Meat

Meat was to do the Will of His Heav
ly Father, as He ſaid, *Sacrifices and Off*
ings thou wouldſt not; then ſaid I, Lo I co
in the Volume of the Book, as it is writ
of me, to do thy Will, Oh my GOD, in
Body as thou haſt prepared. And to us, ſai
he, *Learn of me to do the Will of God,*
I have done the Will of GOD, and forſ
your ſelves, as I have forſook my ſelf of
my Glory, both Heavenly and Earthly,
betook my ſelf to Watching, Prayer,
Faſting, for a defence againſt all the Aſſau
and Temptations of the Devil, and all E
Spirits, their Lies, Revilings, Mocking
Envy, and Slanders; and to be willing
bear and indure all things for my Name-Sa
as I indured my FATHERS *Anger*
Wrath for your Sakes; and here you a
ſwer the End of my Sufferings, and a
workers together with me, and not
gainſt me, if you forſake the Devil an
all his Works, as you have vowed in Bap
tiſm, which are the Pride, Pomps, Plea
ſures, and Vanities of this World, Co
vetouſneſs, and all Self, deſiring nothi
but the Glory of God, and that his W
may be done in your Earth as it is in He
ven; *if you do theſe things, then are*

my Disciples, saith Christ; but not otherwise: No, true Christians, Please your selves with your Historical Faith, and feed thereon; but you shall starve in the End, as the Swine-herd did when he went from his Fathers House to Feed upon Husks; for this know, to believe barely in the outward Sufferings and Death of Christ, without having an inward Life and Power of Faith, to give the Victory over Sin and Iniquity, is *Babel* and Confusion: And an External imputed Righteousness, and the External Assumed Adoption, and Particular Election and Rejection, or Reprobation from Eternity, is without Foundation; for Christ said, *You must be born again, or else you cannot enter the Kingdom of God.* So you may see, if your Eyes were open, where He hath placed the Election, that is in the New Birth, and the Resurrection in the Old: *Jacob* and *Esau*, who were the Types or Figures of this; in *Jacob* was placed the Election, for he was a Type and Figure of *Christ*, in his Obedience, Humility, Sufferings, and Self-denying Life, and loved the Election, so as to buy it with a Price; in *Esau* the Rejection,

on, for he Rejected his Election, a
Deſpiſed it, ſo as to ſell his Birth-rig
for a Meſs of Pottage, and ſo was R
jected, but not that he was Perſona
and wholly from all Eternity, Predeſt
nated to Damnation; this is a great m
ſtake from a Falſe Faith, for whatſoeve
was Evil in *Jacob* was Rejected of Go
as well as in *Eſau*; but here was t
Figure, as indeed moſt the Old Te
ment is a Figure of the New, till
comes to Chriſt, the End of all Typ
Figures and Shadows of good things
come, and in Him the Figure ſtands
the Divine Power, who is the Holy See
to which all the Promiſes are made, wh
doth bruiſe the Head of the Serpent
us, if we yield up our Bodies, Souls an
Spirits to Him, to work in us all h
good Pleaſure; *For to as many as receiv*
him, to them he gave Power to become t
Sons of God. For, as I ſaid before, Go
placed his Love, or hatred, in two Seeds
wherein is the *Election* or *Reprobation*
that is, *Jacob* and *Eſau*, who was a Typ
or Figure of the declared Will of Go
in the refuſing the one, and chuſing th
other. Now, pray obſerve, that the
theſe

ſeſe two came out of one Womb, yet ere they of contrary Natures, the one as a cunning Hunter; that is, Crafty, ſubtle, Self-ended, Wild-man, and ſo a Reprobate; therefore *God* hated him, or that Spirit in him: But *Jacob* was a plain, innocent, ſelf-denying Man; therefore *God* Loved him, as *Chriſt* ſaid of *Nathaniel*, *Behold an* Iſraelite *indeed in whom there is no Guile*: So, in theſe two are placed the *Election* or *Reprobation*; in the Good the Election; and in the Evil the Reprobation; and not that GOD Ordered it ſo in the beginning: No, no; for then how is Man's Deſtruction of himſelf? Or, how ſhall the LORD be clear of his Blood? *For, ſhall not the Judge of all the Earth do Juſtice?* Yea, let GOD be True, and every Man a Liar, *Perfect is the Work of the Mighty GOD, for all his Ways are Judgment. GOD is True and without Wickedneſs, Juſt and Righteous is he; but they have corrupted themſelves towards Him, by their Vices, not being his Children, but a froward and crooked Generation*, Deut. 23. Wherefore Men ought to Dread and Fear before the mighty GOD, in putting ſuch Concluſions

 concern-

concerning the Children of GOD, a
God had, out of his own purpose, beg
ten Condemnation to One, and hardn
him, that he could not come to the
doption; and chosen to himself anoth
that he could not be Lost: This is
groundless Fiction, there is no Founda
tion from Nature, or from the Ho
Scripture for it: It proceeds fro
Darkness of the Bottomless Pit; this
been one great Cause why so many
run to Disperation; for, instead o
stroying Sin in them, they have dest
ed themselves; this makes void the
ferings and Death of *Christ* for all M
kind; then where is the Universal L
of GOD to all? Oh do not have
hard thoughts of GOD, as that he wo
have but a few Saved, for his Will
That all should be Saved, but Man will
You will not come to me, saith Christ,
you may have Life; all the Holy Fath
and Patriarchs, as *Adam*, *Noah*, *Abrah*
Isaac and *Jacob*, were Figures, there
always two Figures Represented; *Ch*
and *Adam*, a Good and a Evil Man:
so *Cain*, *Ham*, *Ishmael*, and *Esau*, w
Tyes of the Corrupt Man; and

Isaac and *Jacob*, were Types of
, who opened himself in the Di-
Covenant, and set himself forth
ough these Holy Men: Before the
hrupt Children of *Adam*, as a Light
shew them the Evil of their Ways,
nd a Preacher to Convert them: For
od did not send His Son into the World,
Condemn and Destroy the World;
oor miserable corrupt Man! But he sent
im into the World, among the Godless
rew of Evil Men of all sorts, Professors
nd Prophane, to call them from their E-
il Ways, that they, through doing his
Will, might be saved from their Sins,
s it is written, *The Willing and the Obe-
ient shall eat the good of the Land.* So we
e it's not only the Will, but the O-
edience that GOD requires; and by this
OD will not accept the Will without
he Deed: No, for then he must do more
or Man than he did for his Son *Jesus
hrist*, who humbled himself to the
eath, to satisfie his Fathers Wrath, and
e must do the same that He did, humble our Souls to the Death of all Sin and
iquity; this is the Duty of every true
hristian, to go through that Agony of

Soul our Saviour went through, or
ceptance with God; we must brin
our Honour, Glory, Name, Fame,
intereſt, Pride, Deceit, worldly P
ſures, Worldly-mindedneſs, Malic
Envy againſt the Innocent, Juſtifying
Wicked, and Condemning the Righ
ous, or whatever elſe is Abominable
the ſight of God, all which muſt
brought to the Croſs of Chriſt, to
Crucified and Slain to us, and we dea
ſuch Works of Darkneſs, and after a
Redemption from all Sin and Iniqui
then to live in the deepeſt Humili
looking upon our ſelves to be wh
we are, that is, juſt nothing, and G
to be all; giving him the Glory of
his own Works, who works all o
Works in us, and for us, unto who
be Thanks, Honour, and Glory, Now
and for Ever; and thus to be Bapti
zed into his Death, and to have th
Fellowſhip of his Sufferings, other
wiſe no ſatisfying the Wrath, or appea
ſing the Anger of God, without which no
Remiſſion of Sins; for it is with the un
converted Soul as it was with *Hagar* when
ſhe fled from her Miſtreſs *Sarah*, the An
ge

of the Lord met with her by the way, bid her return and humble her ſelf to Miſtreſs; this *Hagar*, and *Iſhmael*, in her Womb, was a Type of the unregenerated ſtate of all Mankind in their Firſt Birth, who are Mockers, Scoffers, and Runagates from God; for the Rebellious Self-will of Nature was in *Iſhmael*, which he received from his Mother *Hagar*, which was a Mocker of the New-birth, out of which ſtock *Eſau* took his Wives in contempt, diſdain, and ſpight to his Father and Mother; the *Iſhmaelites* who were of the Line of Mockery, which was great grief of Heart, and anxiety of Soul to *Iſaac* and *Rebeccah*, and the ſame Spirit rules to this Day in the Children of Diſobedience of all ſorts, but eſpecially many of the Church of *England*, who are the greateſt Mockers, Scoffers, and Revilers of all ſorts, but their own Sect, that this Age can produce, inſomuch, that a Man or Woman who fears God, can hardly paſs along the Streets, without being branded with Nick-names, as Presbyter, Quaker, or ſuch like; but eſpecially if they are not in the ſame Exceſs of Pride in Habit that they are in,

then they are made a Scorn and a Deri to Fools; or as an Owl among ſpec Birds, and that by thoſe of Older Ye as well as Children, who profeſs preach Chriſt in Words, but in Work deny him; who commanded them that profeſſed him, to follow him in his Foot-ſteps; and his Apoſtle *Peter*, who ſaw his Glory and Transfiguration in the Mount, commanded alſo, that thoſe that profeſſed the Goſpel of Chriſt, ſhould not Adorn themſelves as they did in the time of their Ignorance of Chriſt, naming in particularly, *not in broidring the Hair, not in Rich and Coſtly Attire, Gold and Silver*, and ſuch like; but alas! How do the *Babyloniſh* Dreſſes of our Age, fitter for Stage players than Chriſtians, as you might view your ſelves in *Bartholomew-Fair*, exceeding all former Ages of the World; and thoſe that do not run in the ſame Exceſs with you, are made an Abomination to you, crying out againſt them as Hereticks, for not worſhipping your Idol-gods, your Heathen-dreſſes; is this to follow Chriſt in his Footſteps, to be Adorned with *the hidden Man of the Heart, which is Chriſt in you, the Hope of Glory*;

and

d to be *Adorned in Modeſt Apparel, as be-*
s the Goſpel of Chriſt, that, as he who
called you is Holy, ſo for you to be
oly in all manner of your Life and Con-
erſation, ſeeing, that *without Holineſs*
none ſhall ſee GOD: But perhaps you will
think of your ſelves, we are Holy, we
keep cloſe to the Church, or we keep
cloſe to Meetings; Friends, I muſt tell
you, that is as great an Abomination as
the other, for you to appear before the
Lord as his People, when your Hearts
goes a Whoring from him after your I-
dols, and Curſed Inventions; this is to
mock God, and abuſe your Liberty; is
this to VVorſhip God as Chriſt com-
mands? Is this to follow the Examples of
good Old *Jacob*, the Type and Figure of
Chriſt, who buried all his Idols under the
Oak at *Sechem*, before he went up to Be-
thel to Build an Altar to worſhip the *Lord*
God, who appeared to him when he fled
from his Brother *Eſau*, as he himſelf ſaid,
when he commanded his Houſhold, and
all that were with him, ſaying, *Put away*
the ſtrange gods that are among you, and
cleanſe your ſelves, and change your Gar-
ments, for we will riſe from hence, and go up

to Bethel, *and I will make an Altar ther unto God, which heard me in the Day of Tribulation, and was with me in the W which I went*; *and* then *they gave unto* cob *all the ſtrange gods which were in their Hands, and all their Ear-rings that were in their Ears*; *and* Jacob *hid them under the Oak at* Sechem; *then they went on their Journey, and the fear of God was upon the Cities that were round about them, ſo that they did not follow after the Sons of* Jacob, for their Cruel Murder at *Sechem*, which was the high Favour of GOD to preſerve them from their Enemies: You may alſo ſee what Acceptance they had with GOD for this great VVork of Reformation; you may alſo read in the Hiſtory, how the ſevere Hand of GOD followed *Jacob* whilſt their ſtrange gods were amongſt them, from his departing from *Laban* to *Bethel*; firſt, how *Laban* purſued him, then *Eſau* came againſt him; *Rachel*'s Nurſe died by the way, *Dinah*'s Raviſhment, the Murder at *Sechem*, and his Beloved *Rachel* died by the way.

Oh *England!* *England!* And thou *London*, the City of Abominations, this is thy ſtate at this time; therefore put away your

ur ſtrange gods from among you, and t your Idols out of the ſight of the Ho- GOD; cleanſe your ſelves of all your olatrous VVays and VVorſhips, change your filthy Garments, both of Fleſh and Spirit, which the Idols of your Abomina- tions have polluted, and come to Judg- ment; Repent, and come to Judgment; Judge your ſelves, Abhor your Sins, and your ſelves for ſinning thus out the Day of your Precious Viſitation, and GOD's Long Forbearance, caſting all your Abo- minations out of his ſight; and, every one with their Hands upon their Loins, mourning for your Iniquities, as a VVo- man in ſtrong Travail, and bitter Pains, for your ſo often offending ſo Gracious a GOD, piercing and grieving the Holy Spirit of ſo Dear, Merciful, and Loving a FATHER, who waits to be Gracious, and *hath no pleaſure in the Death of a Sin- ner, but would have him turn from his evil Ways and live*; wherefore, he in his Boundleſs Love, hath ſet before them Life and Death for them to chuſe, only here it is ſtated, he that will have Life, muſt go through Death for it, through the Flaming Sword that turns every way, which

which must separate you from your Lovers and Lust; I say, the Flaming Sword which he hath placed at the Garden of *Eden*, to keep the way of the Tree of Life, which Flaming Sword is the Suffering Life of Jesus, the Son of GOD, which he hath ordained for Man's Redemption, that is, to be Baptized into his Death, and to Suffer with him, as he hath appointed, both in Soul and Body, Internal and External, which the Soul is called to it, in our own Souls, to know that bitter Agony for our sinning against him, that he knew for our Sins against his Heavenly Father; and thus the Wrath of GOD is Satisfied, and his Anger Appeased, by treading into his Son's Steps, by working with him, and not without him; without him we can do nothing, but in him, and through him, in the powerful working of his Holy Spirit in us, we can do all things, destroy the Devil and all his Works, in him Victoriously Triumphing over Death, Hell, and the Grave, and all this by his Divine Power working in us, which Glorious Power must be always waited for as at the Pool of *Bethsaida*, in the deepest Poverty of Spirit, in that Poverty

erty of Spirit which Chriſt gave the bleſſing to, in his Bleſſed Sermon which he preached upon the Mount, in the deepeſt Senſe of our *Impotency*, waiting upon GOD in the Living Faith which gives the Victory; for without the Faith of the Son of God, it is impoſſible to pleaſe God; but by believing in his Power, and ſetting a holy Watch over our own Souls, continually praying, intentively waiting to receive what we pray for, and this is his way which he will be found in, and wherein he himſelf walked, when he was upon the Earth; and thus you are workers with him in his Vineyard; and, abiding in him the *Vine*, you ſhall receive Power to bring forth Fruit, both to God and Man; for he is the Power and the Glory, and if you abide in him, and he in you, you ſhall receive an Unction from the Holy One, that ſhall teach you all things, and you ſhall have no need for any Man to teach you, but as the ſame Anointing teacheth you, ſo ſhall you abide in it: Here is the Teacher of Teachers, as *Moſes*, the Man of GOD, ſaid, *None like GOD, Oh Righteous People, who Rideth upon the Heavens for thy help, and on the Clouds*

Clouds in his Glory; the Everlasting God thy Refuge, and under his Arm thou art preserved for Ever; he shall cast out the Enemy before thee; and, by the Word of his Power destroy them; then the Beloved of the Lord shall dwell in safety, in a Land of Wheat and Wine, and his Heaven shall drop with Dew. Here you may see what shall be done to the Man whom the King delighteth to Honour; for the Man that comes to the Unction of the Holy One, to the Anointing Power, he ceaseth from Man, whose Breath is in his Nostrils: Oh! What an Eternal Good would it be to all Mankind, to come to the Teaching of God's Holy Spirit in himself; and then, from the beginning of the stirring Motions thereof, to keep close to God in that frame of Spirit, which Christ Commands; to Watch and Pray continually, and whatever the Soul wants ask it of God, *who gives liberally, and upbraideth none*; and not to go out to the Creatures, to no Man or Woman upon the Earth, except God requires, but to keep close to GOD in this diligent, watchful state, in close Communion with the Lord; let the inspeakings of your Souls be to GOD, seeing it is, as Christ said,

said, *That whatsoever is to be known of GOD, it is manifest within you*; therefore keep within, go not out, for without you shall find Dogs, VVolves, and Tygers, which will tear and devour the Precious Food of Christ's Flesh and Blood from you; but within you shall find Christ, the Hope of Glory, who by his Heavenly *Manna*, and Vertuous Power, shall Heal your wounded Souls, and Redeem you, by his Precious Blood, from all your Sins, VVeaknesses, Frailties, and Backslidings; but then you must come to him, and not run away from him to the broken Cisterns, and will not come to him the Fountain, when he Invites you to him, saying, *Come unto me all you that are weary and heavy laden, and I will give you Rest; and you shall find Rest for your Souls:* And, Dear Friends and People, this is the very reason why you do not find Rest, because you do not come to Him, who is the *True* and *Everlasting Rest* to the People of GOD, but runs away from Him, the Power of GOD, to the Creatures, from Man to Man, from Mountain to Hill, and so you weary your selves in the Fire, and brings forth nothing but your

own

own Works, which must be burnt up for, when he comes to call you to an Account for the Tallent he gave you, and finds it not Improved, then his Wrath is kindled against you, and then in vain you may call to the Mountains and Hills, in whom ye trusted, to cover you from the Wrath of the Lamb.

For Christ himself positively said, *Neither in this Mountain, nor that Mountain, will the Father be Worshipped, but in Spirit and in Truth:* Wherefore, in vain is all your Worship, from the highest to the lowest out of the Spirit of Christ, the Lamb of God, that taketh away the Sin: But, Oh the Love of Christ! How Undeclareable is it in calling the Soul to him; *Come unto me*; come off from the barren Mountains, and the exalted Hills, down, down, into the low Valley; *Learn of me, for I am Meek and Lowly, and you shall find rest unto your Souls:* But did he bid them go to this Man, or that Man: No; but, quite contrary, commands to Cease from Man, whose Breath is in his Nostrils; *For wherein*, saith the Prophet, *is he to be accounted of:* Indeed Christ, in his Complaint, sent them to the Scripture, saying,

Search

arch the Scripture, for in them you think have Eternal Life; and them are they Teſtifie of me; but you will not come to that you may have Life: For, being hey were ſo Ignorant of the Internal, and heir Wills ſo ſtrong for the External, he ends them to the Scriptures, which is as uch as to ſay, there you have the Literal Knowledge of me; but what will hat avail you, ſeeing that is but the Shell, nd my Life the Kernel: Will the Shell ouriſh you without the Meat: No more ill the External Knowledge of me and y Sufferings, declared in the Scriptures f Truth, avail you, without the Powerful Operation of my Holy Spirit working n you, out of the Old Nature of Sin and niquity, into the New Life of Holineſs nd Righteouſneſs; but the Husk will erve the Prodigal to feed on, whilſt his time is out, and then he ſhall be called o an Account for his running away from his Fathers Houſe; for the Complaint is, *You will not come to him that you may have Life:* Not but that the Holy Scriptures are of moſt excellent Uſe, to them who are upright in Heart and Soul, who loves the Lord Jeſus Chriſt, who is the Everlaſting

lasting Truth, more than their Pernicio
Ways; such are as the labouring Bees t
suck Sweetness out of every thing,
turns all to a right and good Use; but
idle Droan, devours all, and no Fruit
be seen of the Bees Labour, but turns a
into its Droanish Nature; so doth all tha
Reads the Precious Scriptures, that trea
of the Life and Death of Christ; wi
their dark Lights, as Christ saith, If
*Light that is in you, be Darkness, how gre
is that Darkness:* If they come not to th
Spirit of God, that gave forth the Scri
tures to Interpret, and give them th
right Understanding of them.

Epiſtle of Paſtor Bartholomew ertian, *written to the* Walden-an Churches *of the Valley of* Pragela; *thus Tranſlated,*

JESUS Be with you.

ll our Faithful and Well-beloved Bre-ren in Chriſt Jeſus, Health and Salva-on be with you all, Amen.

THESE are to put you in Remembrance, and to Admoniſh you, my hren, hereby Acquainting my ſelf of Duty, which I owe unto you all in behalf of God; Principally touching Care of your Soul's Salvation, accord-to that Light of the Truth, which moſt High God hath beſtowed on us; at it would pleaſe every one of you, to reaſe, Maintain and Nouriſh, to the ut-moſt of your Power, without Dimi-ion thoſe good Beginnings and Ex-ples, which have been left unto us by Fore-fathers; whereof we are no s worthy; for it would little profit

us to have been renewed by the Fath
Viſitation, and the Light which
been given us of God; if we give
ſelves to worldly carnal Converſatio
which are Diabolical, Abandoning
Principle, which is God, and the Salva
on of our Souls, for this ſhort and Tem
poreal Life; for the Lord ſaith, *Wh
doth it profit a Man, to gain the whole Wo
and looſe his own Soul:* For it would
better for us never to have known
Way of Righteouſneſs, than, havi
known it, to do the contrary. Let
therefore intreat you, by the Love of G
that you decreaſe not, nor look ba
but rather increaſe the Charity, Fear a
Obedience, which is due unto God, an
to your ſelves, amongſt your ſelves; a
ſtand faſt in all thoſe good Principl
which you have heard and underſtood
God, by our means; and that you woul
remove from amongſt you all vain Con
verſation and evil Surmiſes, Troubling th
Peace, the Love, the Concord; and wha
ſoever would indiſpoſe and deaden you
Mind to the Service of God, your ow
Salvation, and the Adminiſtration of th
Truth; if you deſire that God ſhould b

Mercifu

ciful to you, in your Goods Tempo- and Spiritual, for you can do nothing thout him; and if you desire to be irs of his Glory, do that which he ommandeth, *if you would enter into Life, ep my Commandments*, Mat. 19. 17.

Likewise, be careful that there be not ourished amongst you any Sports, Glut- ny, Whoredom, Dancings, nor any ewdness or Riot, nor Questions, nor De- its, nor Usury, nor Discords; neither pport or entertain any Persons of a Wick- Conversation, or scandal or ill Exam- le amongst you: But let Charity and idelity Reign amongst you, and all good xample, doing to one another as every ne desires should be done unto him; for otherwise it is impossible that any should e Saved, or can have the Grace of God, r be good Men in this World, or have Glory in another.

And therefore, if you hope and desire to possess Eternal Life, to Live in Good E- steem and Credit, and to Prosper in this World, in your Goods Temporal and Spi- ritual, Purge your selves from all disor- derly Ways, to the End that God may be always with you, who forsakes not

those that trust in him; but know for certain, that God heareth not, dwelleth with Sinners, nor in the So that is given up unto Wickedness, nor the Man that is subject to Sin: Therefor let every one cleanse the ways of his Heart, and flee the Danger if he would not Perish therein.

I have no other thing to write at thi present, but that you would put in Pra ctice these things, and the God of Peac be with you all, and go along with us, and be present amongst us, in all our sin cere, humble and fervent Prayers; and that he will be pleased to Save all those his Faithful that trust in *Christ Jesus*.

Intirely Yours, to do your Service in all things possible, according to the Will of God.

Bartholomew Tartain.

'In the Year of *Rome* 720. and in the '43. Year of the Age of *Marcus Aurelius*, 'upon the 20. Day of *August*, about Sun- 'set, at *Palermo*, a Sea-port in the Isle of '*Cicily*, there chanced a thing Perilous to

'them

em who then ſaw it, and no leſs readful to them who heard of it afterards; whilſt they of *Palermo* were elebrating a great Feaſt, with much Joy, for the great Spoils which they had taken at *Sea* from the *Numidians*, and which the *Pirates* purpoſed to divide among themſelves, they were partly prevented by the *Magiſtrates*, and partly by the ſaid *Accident*; for when the People were returned to their Houſes, there appeared in the City a Dreadful *Monſter* in this Form, He ſeemed to be of the length of three Cubits, his Head was Bald, ſo that his Skull did appear, he had no Ears, but two Holes in his Neck, whereby it was ſuppoſed he heard, he had two wreathen Horns like a Goat, his right Arm was longer than his left, and his Hands were like the Hoofs of Horſes, his Shoulders and Head were both of one heighth, his Shoulders ſhined like the skirts of a Fiſh, his Breaſt was Airy, his Face, in all things, like unto a Man, ſave that he had but one Eye in the midſt of his Forehead, and but one Noſtril; from the middle downward nothing could be ſeen, becauſe he

'ſate in á Chariot which concealed
'the Chariot was in Faſhion like ot
'Chariots then uſed, and drawn w
'Four Beaſts, two Lions before, and tw
'Bears behind; within the Chariot ſtoo
'a great Caldron, with Ears, wherei
'this Monſter ſate; it wandred a grea
'pace through the City, from one Ga
'to another, caſting out Sparks of Fir
'which cauſed ſo great a Fear throughou
'the City, that Women with Child Mi
'carried, and ſome Died out right with
'Fear: Men and Women, great and
'ſmall ran to the Temple of *Jupiter* and
'*Mars*, and *Februa*, making Importunate
'Prayers, with ſad Cries; at the ſame
'time the Pirates were in the Governours
'Palace, whoſe name was *Solyno*, Born
'at *Copula*, and in that Palace, the Spoils
'being kept; there the Monſter came, af-
'ter it had wandred through the City:
'And cutting off one of the Lions Ears,
'wrot with the Blood thereof upon the
'Palace Gate theſe Letters, *R. A. S. V.*
'*P. I. P. P.* Theſe Letters were diverſly
'Interpreted, ſo that the Interpretations
'were more than the Letters: but in
'the End a Propheteſs, greatly Eſteemed

'for

er her Sence, opened the true meaning of the Letters: This was the Substance.

'*Render to other Men that which belongs to them, if you will poſſeſs in Peace that which is your own.*

'The Pirates were wonderfully afraid of this Command, and the Woman highly Com mended for her Expoſition, but the *Injunction* was not obeyed: The Monſter went the ſame Night out of the City unto an Hill named *Jamicia*, and there remained three Days within ſight of the City; the Lions and Bears terribly Roaring, and the Monſter caſting forth Flames; during all which time there was neither Bird ſeen in the Air, nor Beaſt in the Field near that place; and the People offered great Sacrifices to the Gods, yea their own Blood to appeaſe their Wrath; three Days being paſſed, there appeared in the Element a marvellous dark Cloud, ſeeming to Darken the wole Earth, and then it began to Thunder and Lighten ſo terrible that many Men Died, and divers Houſes fell to the Ground; and at laſt there came ſuch a Flame of Fire from the *Monſter*

'that it burnt the Palace where the
'rates were, and all that was there
'Consuming the very Stones thereo
'yea the Tempest was so great that th
'fell above two Thousand Houses, a
'more than ten Thousand Persons Died
'in the said Tempest, in that place where
'the Monster stood; upon the same Hill
'the Emperour built a Sumptuous Tem-
'ple to *Jupiter* in Memorial thereof; of
'which Temple *Alexander* the Emperour
'made afterwards a strong Castle, this is
'taken out of the Epistles of *Marcus Au-*
'*relius* the Emperour.

Thus you have an Evidence of two Witnesses, one of Divine Credit, and the other Recorded by one of greatest Fame among Heathen Philosophers and Emperours, to shew how Dangerous it is to neglect Justice, and not to Render to every Man his own when God Requires it to be done.

You see your Work, and what is to be done; that it is not your Contending about the Body of the Ever Blessed Saviour, which was the Pure Case or Holy Temple where his Glorious Heavenly Life was closed in, they must be Infidels

indeed

eed who deny that, if ever he had Christ to them, for the very Demselves, who are in Chains of neſs, confeſſeth both his Humanity d Divinity. But he, the Bleſſed, would t Accept of their Confeſſion, becauſe ey were not in the Life of that they Confeſs to; you may ſee it's an eaſie ng to confeſs to the Truth, from a ht of it, but this will not do the Souls ork; no, it's the Life that is to be exted above all Knowledge, all External Knowledge; but it's Eternal Life to know he Lord, and Jeſus Chriſt, whom he ath ſent in the Powerful Operation of is Holy Spirit working out the Old, nd working in the New; that, by the taſting and handling of him, the Word of Life, we may have the Fellowſhip of his Sufferings; and ſo know the Power of his Reſurrection; and this is ſaving Knowledge, to be Baptized into his Death which will bring the Soul into the real Poſſeſſion of his Eternal Love, which is Everlaſting Life; as a moſt Excellent Man ſaid, 'Aſſure your ſelf there is no ſecurity 'in any State, but that of Dying and An-'hilation, which is to be Baptized into 'Chriſt

'Christ's Death, that we Live the I
'Mortification; our best way is th
'to divest our selves of all, that the
'Child *Jesus* may Govern all; all that
'be Imagined in this lower World is
'small Concernment, tho' it were t
'loosing all our Goods, and the Death
'all in it; this poor *Ant-hil* is not worth
'of a serious Thought, had we but a litt
'Faith and Love, how happy should w
'Esteem our selves, in giving away a
'to attend no more, save on God alone,
'and to say, my God, and my all; let
'us therefore Incourage our selves to lead
'this Life, unknown and wholly hid from
'Man, but most known and intimate with
'God, divesting our selves and chasing
'out of our Minds all those many Su-
'perfluities and many Amusements which
'brings with them so great a Damage,
'that they take up our Minds instead of
'God; so that when I considered that
'which thwarts and cuts into so many
'pieces, this Holy, this Sweet and Amia-
'ble Union which we should have con-
'tinually with God; it appears that it
'is only a Mounsieur, a Madam, a Com-
'plement and Chatting; indeed a meer

'Foolery;

bolery; which, notwithſtanding, doth viſh and wreſt from us the time that is ſo Precious, and the fellowſhip that is ſo Holy and ſo deſireable; there is nothing in this VVorld ſo ſeparate from the VVorld as God, and the greater the Saints are, the greater is their Retirement into him: This our Saviour taught whilſt he Lived on Earth, being in all his Viſible Employments united to God, and retired into the Boſom of his Father

Here was a Man Mortified to the VVorld, and Quickened to ſome taſtes of a Supernatural Life, adorned with ſo much Zeal and Piety, tho' a Young Noble Man of admirable Parts, as well as great Birth; as Hiſtory Relates.

Next a Man of great Fame, Sr. *W'er Rawleigh*, being an Extraordinary Man, as our Nation has produced his Advice to his Son, *viz.* Exceed not in the Humour of Rags and Bravery, for theſe will ſoon wear out of Faſhion: And no Man is eſteemed for Gay Garments, but by Fools and Women. On the other ſide, ſeek not Riches baſely, nor attain them by evil Means: Deſtroy no Man for his Wealth,

Wealth, nor take any thing from Poor; for the Cry thereof will pierce Heavens: And it is moſt deteſtable fore God, and moſt diſhonourable beſ worthy Men, to wreſt any thing fr the Needy and Labouring Soul: G will never Proſper thee, if thou offende therein [*A moſt worthy Saying! But h adds,*] Have Compaſſion on the Poor an Afflicted, and God will Bleſs thee for it Make not the Hungry Soul ſorrowful for if he Curſe thee in the Bitterneſs o his Soul, his Prayer ſhall be heard of him that made him. Now, for the World (dear Child) I know it too well, to perſwade thee to dive into the Practices of it; rather ſtand upon thy own Guard againſt all thoſe that tempt thee to it, or may practiſe upon thee; whether in thy *Conſcience*, thy *Reputation* or thy *Eſtate*: Reſolve that no Man is Wiſe or Safe, but he that's Honeſt. Serve God; let him be the Author of all thy Actions: Commend all thy Endeavours to him, that muſt either wither or proſper them: Pleaſe him with *Prayer*; leaſt, if he frown, he confound all thy Fortune and Labour, like the Drops of Rain upon the Sandy Ground.

und. Let my Experienc'd Advice, Fatherly Inſtruction ſink deep into Heart: So God *direct thee in all thy s, and fill thy Heart with his Grace.*

o Letters *from the Miniſter of* Port-Royal, *in* Jamaica, *June* 2. 1692.

Dear Friend,

Doubt not but you will, both from 'Gazetts and Letters, hear of the eat Calamity that hath befallen this land by a Terrible Earthquake, on the *th.* Inſtant, which hath thrown down moſt all the Houſes, Churches, Sugar-Vorks, Mills and Bridges through the hole Country. It tore the Rocks and Mountains, and deſtroyed ſome whole lantations, and threw them into the ea, but *Port-Royal* had much the greatſt ſhare in this terrible Judgment of God; I will therefore be more particular in giving you an Account of its Proceedings in that place, that you may now what my Danger was, and how unexpected my Preſervation. On *Wed-*

'*neſday*

'*neſday* the 7*th* of *June*, I had beer
'Church Reading Prayers, which I
'every Day ſince I was Rector of *P*
'*Royal*, to keep up ſome ſhow of Reli
'on among a moſt Ungodly Debauch
'People, and was gone to a place hard b
'the Church, where the Merchants uſe
'to meet, and where the Preſident of th
'Council was, who acts now in Chie
'till we have a new Government; wh
'came into my Company, and engage
'me to take a Glaſs of Wormwood Wi
'with him, as a whet before Dinner, h
'being my very great Friend, I ſtay
'with him, upon which, he lighted
'Pipe of Tabacco, which he was pretty
'long a taking; and not being willing to
'leave him before it was out, this detain
'ed me from going to Dinner to one Cap
'tain *Ruden*'s, where I was to Dine
'whoſe Houſe upon the firſt Concuſſion
'Sunk firſt into the Earth, and then in-
'to the Sea, with his Wife and Family,
'and ſome that were come to Dine with
'him; had I been there, I had been loſt.
'But to Return to the Preſident, and his
'Pipe of Tabacco; before that was out,
'I found the Ground rowling and moving

'under

my Feet, upon which I ſaid to *Lord, Sir, what's this?* He reply-g y Compoſedly, being a very Grave an, *It is an Earthquake, be not afraid, ill ſoon be over*; but it increaſed, and heard the Church and Tower fall, on which we ran to ſave our ſelves; uickly loſt him, and made toward *rgan*'s-*Fort*; which, being a wide o-n place, I thought to be there ſecu-ſt from the falling Houſes: But as made toward it, I ſaw the Earth open nd ſwallow up a Multitude of People, nd the Sea mounting in upon us over he Fortifications. I then laid aſide all houghts of eſcaping, & reſolv'd to make oward my own Lodging, and there to meet Death in as good a Poſture as I could: From the Place where I was, I was forced o croſs and run through two or three ve-y narrow Streets, the Houſes and Walls fell on each ſide of me, ſome Bricks came rowling over my Shoes, but none hurt me; when I came to my Lodging, I found there all things in the ſame order I left them, not a Picture, of which there were ſeveral fair ones in my Chamber, being out of its place, I went to my Bal-

"cony

'cony to view the Street in whice
'Houſe ſtood, and ſaw never a
'down there, nor the Ground ſo m
'crack'd; the People ſeeing me the
'cry'd out to me to come and Pray wi
'them; when I came into the Street, ev
'ry one laid hold on my Cloaths and em
'braced me, that with their fear and kin
'neſs I was almoſt ſtifled; I perſwade
'them at laſt to kneel down and make
'large Ring, which they did, I praye
'with them near an Hour, when I was
'almoſt ſpent with the heat of the Sun,
'and the Exerciſe, they then brought me
'a Chair, the Earth working all the while
'with new motions, and tremblings, like
'the rowlings of the Sea; inſomuch that
'ſometimes when I was at Prayer I could
'hardly keep my ſelf upon my Knees. By
'that time I had been half an hour longer
'with them, in ſetting before them their
'Sins and hainous Provocations, and in
'ſeriouſly exhorting them to Repentance,
'there came ſome Merchants to me of the
'Place, who deſired me to go aboard
'ſome Ship in the Harbour, and Refreſh
'my ſelf, telling me that they had got-
'ten a Boat to carry me off; ſo coming

'to

the Sea, which had entirely ſwallowed up the *Wharf*, with all thoſe goodly Brick Houſes upon it, moſt of them as fine as thoſe in *Cheapſide*, and two Intire Streets beyond that: I, upon the tops of ſome Houſes which lay levelled with the ſurface of the Water, got firſt into a Canoe, and then into a Long-Boat, which put me Aboard a Ship, called the *Siam-Merchant*, where I found the Preſident ſafe, who was overjoyed to ſee me; there I continued that Night, but could not Sleep for the returns of the Earthquake almoſt every hour, which made all the Guns in the Ship to jarr and rattle: The next day I went from Ship to Ship to Viſit thoſe that were Bruiſed and a Dying, and to Pray with them, and likewiſe to do the laſt Office at the ſinking of ſeveral Corps that came floating from the *Point*, which indeed hath been my ſorrowful Employment ever ſince I came Aboard this Ship, with deſign to come for *England*, we having nothing but Shakings of the Earth, and Thunder and Lightning, and foul Weather ever ſince; and the People being ſo deſperately

'Wicked, it makes me afraid to ſta
'that Place; for that very Day this
'rible Earthquake was, as ſoon as Nigh
'came on, a Company of lewd Rogu
'whom they called Privateers, fell
'breaking open Warehouſes, and Houſe
'deſerted, to Rob and Rifle their Neigh
'bours whilſt the Earth Trembled unde
'them, and ſome of the Houſes fell o
'them in the Act: And thoſe audacion
'Whores, that remain ſtill upon the Place
'are as Impudent, and Drunken as ever
'I have been twice on Shoar to Pray with
'the Bruiſed and Dying People, and t
'Chriſten Children, where I met too ma
'ny Drunk and Swearing, I did not ſpar
'them, nor the Magiſtrates neither, wh
'have ſuffered Wickedneſs to grow to ſ
'great a height; I have, I bleſs God, t
'the beſt of my skill and power, diſ
'charged my Duty in this place, which
'you will hear from perſons that come
'from hence; I have *Preached* ſo ſeaſon
'ably to them, and ſo plain in the laſt
'Sermon I *Preached* to them in the
'Church; I ſet before them what would
'be the Iſſue of their Impenitence, and
'Wickedneſs, that they have ſince con
'feſſed,

ed, that it was more like a Prophe- than a Sermon; I had, I confeſs, an pulſe on me to do it: And many times have Preached in this Pulpit, things hat I never premeditated at home, and could not, me-thought, do otherwiſe. The day when all this befel us was very clear, offered not the ſuſpition of the leaſt Evil; but in the ſpace of three Minutes, about half an hour after Eleven in the Morning, *Port-Royal*, the faireſt Town ofall the *Engliſh* Plantations, the beſt *Emporium* and Mart of this part of the World, exceeding in its Riches, plentiful of all good things, was ſhaken and ſhattered to pieces, and ſunk into, and covered for the greateſt part, by the Sea, and will in a ſhort time be wholly eaten up by it; for few of thoſe Houſes that yet ſtand, are left whole, and every day we hear them fall, and the Sea daily incroaches upon it; we gueſs, that by the falling of the Houſes, and opening of the Earth, and the inundation of the VVaters, there are loſt Fifteen Hundred Perſons, and many of good note, of whom my good Friend Attorney General *Muſgrove*, Pro-

'veſt Marſhal *Reves* another, my
'Secretary *Reves* another, *Will. Tu*
'*Thomas Turner*'s Brother, is loſt, Mr
'*mer* eſcaped, but his Houſe-mate,
'*Watts*, is loſt.

'I came, I told you, on Board this Sh
'in order to come, but the *People* are ſo
'importunate with me to ſtay, I know
'not what to ſay to them; I muſt un-
'dergo great hardſhips if I continue here,
'the Country being broken all to pieces
'and diſſettled, I muſt live in a Hutt,
'eat Yams and *Plantans* for Bread, which
'I could never endure; drink Rumm-
'*Punch* and VVater, which were never
'pleaſing to me. I have writ to ſend a
'Younger *Perſon*, who may better en-
'dure the Fatigue of it than I can; bu
'if I ſhould leave them now, it would
'look very unnatural to leave them in
'their diſtreſs, and therefore whatever I
'ſuffer, I would not have ſuch a blame lye
'at my Door; and I am reſolv'd, that by
'reaſon of the preſent diſtreſs, to continne
'with them a Year longer: They are go-
'ing all in haſte to *Build* a new Town
'near the Rock in *Linnavea*, the Guardi-
'an of this Iſland. The *French* from

Pitu-

ituguaveis did attack this Island on the *North* side, but were all defeated and destroy'd, it being about the time of the Earthquake.

June 28. 1692

'EVer since that fatal Day, the most 'terrible that ever I saw in my Life, 'I have Lived on Board a Ship, for the 'shakings of the Earth return every now 'and then; Yesterday we had a very 'great one, but it seems less terrible on 'Ship-Board than on Shoar, yet I have 'ventur'd to *Port-Royal* no less than three 'times since its Desolation, among the 'shattered Houses to Bury the Dead, and 'Pray with the Sick, and Christen the 'Children. Sunday last I Preached a-'mong them in a Tent, the Houses that 'remain being so shatter'd, that I durst 'not venture to Preach in them; the Peo-'ple are overjoy'd to see me among them, 'and wept bitterly when I Preached to 'them: I hope by this terrible Judgment, 'God will make them reform their Lives, 'for there was not a more ungodly Peo-'ple on the Face of the Earth. It is a

'ſad ſight to ſee all this Harbour, one
'the faireſt and goodlieſt I ever ſaw
'vered with the Dead Bodies of Peo
'of all all Conditions floating up ir
'down without Burial, for our great
'famous Burial-place, called the *Palliſ*
'*does*, was deſtroyed by the Earthquake,
'and the Sea waſhed the Carkaſſes of
'thoſe that were Buried out of their
'Graves, their Tombs being daſhed to
'pieces by the Earthquake, of which there
'were Hundreds in that place: Multi-
'tudes of Rich Men are utterly ruin'd,
'whilſt many that were Poor, by watch-
'ing Opportunities, and ſearching the
'wrack'd and ſunk Houſes, even almoſt
'while the Earthquake laſted and Ter-
'ror and Amazement were upon all the
'conſiderable People, have gotten great
'Riches. We have had Accounts from
'ſeveral parts of theſe Iſlands, of the Miſ-
'chiefs done by the Earthquake; from
'St. *Anns* we hear of above 1000 Acres
'of Woodland chang'd into the Sea, and
'carried with it whole Plantations, but
'no place ſuffered like *Port-Royal*; where
'whole Streets were ſwallowed up by the
'opening Earth, and the Houſes and In-
'habitants

habitants went down together, ſome of them were driven up again by the Sea, which aroſe in thoſe Breaches, and wonderfully eſcaped; ſome were ſwallowed up to the Neck, and then the Earth ſhut upon them, and ſqueezed them to Death; and in that manner ſeveral are left Buried with their Heads above Ground, only ſome Heads the Dogs have eaten, others are covered with Duſt and Earth by the People which yet remain in the place, to avoid the ſtench. Thus I have told you a long and a ſad Story, and God knows what worſe may happen yet; the People tell me, that they hear great Bellowings and Noiſes in the Mountains, which makes ſome very apprehenſive of an Eruption of Fire; if ſo, it will, I fear, be more deſtructive than the Earthquake. I am afraid to ſtay, and yet I know not how, in point of Conſcience, at ſuch a juncture as this, to quit my Station.

These few following Lines were Occasiona writ, in Answer to one that was of Opinion, That there was nothing to do fo the Creature, till the Day of God's Powe of which Power she was Ignorant, and ho to attain to it.

IN *the Day of my Power*, saith the Lord, *my People shall be a willing People*; therefore we must wait upon God for the Day of his Power, for so the Lord Commands, whether he comes in the Second or Third Watch, we are to be found waiting in the Cross of Christ, which is the Day of his Power; *The Cross of Christ*, saith the Apostle, *is the Power of God.* Then it is not Wood, Gold, Silver, or precious Stones: No, but the Power of God; here the Soul is to wait at the Pool of *Bethsaida*, for the Angels going down into the Water, *John* 3. And, tho' he tarries long, and others steps before thee, be not discouraged, but keep waiting for him; *He that Believes, maketh not haste; he that will come, shall come, and will not tarry*; he that will cure thee of thy Malady, if he finds thee waiting upon him,

n, in the ſence of thy own Poverty thine own Inſufficiency; but be ſure keep conſtantly waiting, and in deed Humility, *for it is the Humble God will teach*; for, although he Loves his People, yet all his Saints are in his Hands, and they are Humbled at his Feet, to receive his Heavenly Commands, *Deut.* 33.

Therefore, Oh my Soul! Be ſure thou ſit in the loweſt place, that he that hath bidden thee to the Rich Banquet of his Eternal Love, may vouchſafe to ſay unto thee, *Come up higher into the Contemplation of my Heavenly Life, where thou ſhalt ſee my Glory:* Therefore help us, Oh Lord, to wait continually, and to do thy Will at all times; and do thou watch over us for Good, and keep thy Vineyard as thou haſt promiſed, and Water it every moment, leaſt any hurt it, that the Plant of thy Renown, which thy own right Hand hath Planted, may proſper and grow as *Lebanon*, & as the Tree that's Planted by the Rivers of Waters, that is Repleniſhed by the Glorious Sun of thy Love, to bring forth all manner of pleaſant Fruit, delightful to thy taſte; ſome Fifty, ſome Sixty, and ſome an Hundered Fold, of Holineſs and Righteouſneſs

teousnefs, in the deepeſt Humility, profoundeſt Adoration, Oh God of Incorruptible Life, to thy Boundleſs P and our Endleſs Peace and Joy in thy Bleſſed Spirit, *Amen.*

Concerning denying our ſelves.

There be ſome that ſay, not only in Actions, but preſumptuouſly in Words, that they cannot deny themſelves; then why do not ſuch quit the Chriſtian Profeſſion, for if they cannot, nor will not deny themſelves, then they are no Chriſtians; for Chriſt ſaith poſitively, *Ye cannot be my Diſciples, except ye deny your ſelves*; it's not the Name, but the Nature of Chriſt's Life that makes a Chriſtian, for they had a Name that they Lived, when they were Dead, *Rev.* 3. *To theſe*, ſaith the Spirit, *awake and Repent; and if thou wilt not Watch, I will come on thee as a Thief, and thou ſhalt not know what Hour I will come upon thee.* Then there were ſome that were neither cold nor hot, *To them*, ſaith the Spirit, *becauſe thou art neither cold nor hot, I will ſpew thee out:* In this State, ſee how the miſerable Creature deceives it ſelf, to think it is ſomething, when

n it is worse than nothing; for thou say'st, *n Rich, and Increased with Goods, and have d of nothing*; and knowest not how thou art etched and miserable, poor, Blind and Naed; how many thousands, at this day, of the hristians of our time, are in this woful State of Self-security, who think it a high State of Christianity to be no better than the Beast that perisheth, and in not being in the excess of the debauch'd atheistical Spirits of this age, who believes there is neither God nor Devil, neither Resurrection nor Judgment; and so gives up their Bodies and Spirits to Commit all manner of Abominations, with Greedines; never ceasing, till they have destroyed their Bodies as well as their Souls; for, being Sold and given up to serve their lascivious Lusts, there is no stop nor stay till their Destruction comes as a Whirl-wind, and then they shall know that there is a God, Resurrection, and Judgment.

As I was going from the Printers, Conversing with the Lord, and Contemplating of his Glorious Power, being fill'd with Harmonious Praises in Melodious Sounds; yet as it were in deep Conflict of Spirit; and thus going on till I came about the middle of *Pater-noster-Row*, where I stood still and beheld; and, as I *looked* with Admiration, these Words, in great Power, spoke aloud in my Ears, *This is* London, *the City of Abomination, this is the Abominable City, this is the City of Abomination; this is the Abominable City:* And these words were

Repeated

Repeated over and over, till I came abou
middle of *Cheapside*, and then in, a mig
Power, this word was added, *Wo to the Ci*
Abomination, *Wo to the Abominable City*;
thus crying louder and louder with a might
ſtrong & powerful Voice, that I had much a
to contain my ſelf from pouring it forth in t
Streets; & thus it continued till I came to *B*
ſhopſgate-ſtreet; after which Exerciſe I humbl
Proſtrated my ſelf before the Lord, crying
him for Mercy for theſe poor Nations, for
ſeemed to me to be the ſealing of the Viſio
which I ſaw when the Heavens Opened where
upon I fell into the ſame Exerciſe, and am no
from under it to this Day.

And upon another ſight which I had a littl
before the Fire, at *White-Hall*, I writ a Pape
to our Dear and Excellent *Queen*, telling he
therein, that the Sword of the Lord wa
drawn and Furbiſhed, two Edged, yea thre
Edged, and only wants Commiſſion. Where
fore, O *Queen*, make haſte, for the Lord'
Sake, make haſte, there's but an Inch of time
ariſe in the Lord's Strength, and put thy Pow-
er in Execution; Fear none, but the Lord, O
Queen, let him be thy Fear. and let him be thy
Dread, and take *Queen Eſther*'s Reſolution,
who ſaid, *If I Periſh, I periſh, for they that will*
ſeek to ſave their Lives, ſhall looſe them, & ſo went
on, declaring to her the very thing that came
to paſs to my unſpeakable Grief, which Paper
I had Printed at this time, but for fear of re-
newing the *King*'s Sorrows.

A Confeſſion of the Chriſtian Faith which was made at Conſtantino ple *in the Year* 1585. *by one, w being complained of as a great retick, gave this Anſwer and ſon of his Faith, to ſome* and Greek Chriſtians, *as a ſeveral* Jews *and* Turks *that preſent..*

WE Believe that there is One, Firſt of all things, which comprehends them all, which cannot be comprehended of any: That there is One Cauſe, and One Eſſence of all Things that have a Being: One Supream Good, which we call GOD, whom we know in this Mind, and honour in Speech, ſhewing by Goodneſs and Well-doing, that we are the Children of our Father, the Supream Good.

We

We Believe in One Jesus Christ, w
is the Perfect Example and Pattern of t
Children of GOD, whom we are to fo
low in patient Suffering of the Creature
and in love to our Neighbours, and so
come Temples of his Spirit, where the
Divine Worship which is acceptable
GOD, the highest Good, is Well-
ng.

Believe also in the Holy Ghost,
we feel the Operative Power of this
t Good in our selves. We are all in
ommunion of Christ, and they, who
this Communion, are born again
to this Power, and thereby Deified, be-
ing raised above Nature to a state of In-
corruption and Immortality, and by this
means become Instruments of the endless
Glory of GOD.

Without holding these things none can
have a true or right Faith.

Quest. *Why were you Born?*
Answ. For GOD's good Will.
Q. *For what end were you Born?*
A. For the Glory of GOD.
Q. *What is your Religion?*
A. Well-doing.

Q. *What*

Q. *What is your Profession?*

A. Our own Nothingneſs.

Q. *What is your Comfort?*

A. GOD's Almightineſs.

Q. *What is your Prayer?*

A. To be Reſigned, and Will-leſs.

Q. *What is your Life?*

A. GOD's Goodneſs.

Q. *What is your Death?*

A. A Tranſlation into the Glory of GOD.

Q. *What do you hold amongſt ſo many Religions as there are in the World?*

A. We Believe of GOD in Goodneſs, we think of our Neighbour in Love, and meanly of our ſelves.

Q. *Are you Baptized?*

A. Yes; and are yet willing to be Baptized.

Q. *Wherewithal?*

A. With VVater, which the moving of the Spirit of GOD drives from our Hearts, through our Eyes, and incorporates us in his Love, at times when it ſeem good unto him.

Q. *Do you Celebrate the Lord's Supper?*

A. Yes, many times and oft.

Q. *In what Church or Communion?*

A. In

A. In the Church or Communio
GOD

*Q. What do you hold of Christ's Bod
What is his Flesh and Blood?*

A. Christ's *Flesh* is a constant endurin
Patience, and his *Blood* is a Divi Oper
tive Living Love: VVhere this *Flesh*
possessed in Patience, and where this
lives in Love, there is the true Com
nion of the true Body of Jesus Ch
This suffering *Flesh*, and this lovi
of Christ makes us Children of
by means thereof we have
with the Son of GOD. The Sp
and Good Nature of GOD comes into
and that cannot be without a Tra
stantiation, or a *change* and *destr.* tha
out *evil Nature.*

*Q. Have you no other Sacraments
remonies than these?*

A. The forementioned we
willingly Observe and Celebrate wi y
if so it seem good unto you; and w
other may be besides these, we will w
ly leav to your selves for to avoid D
putes. And so I take my leave of yo

Jesus Animæ Consolatio semper.

FINIS.